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No. 3

NUMBER THREE.

JOURNAL OF RICHARD MATHER.

1635.

HIS LIFE AND DEATH.

1670.

THE NEWBERRY LIBRARY CHICAGO

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Dorchester antiquarian and historical society, *Dorchester, Mass.*

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CONTENTS.—no. 1. Memoirs of Roger Clap. 1630.—no. 2. Annals of the town of Dorchester. By James Blake. 1750.—no. 3. Journal of Richard Mather. 1635. His life and death. 1670.

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At a stated meeting of the Resident Members of the *Dorchester Antiquarian and Historical Society*, held, pursuant to notification, at the house of Edward Jarvis, M.D., in Dorchester, October 26, 1849, Edmund J. Baker in the chair, it was, on motion,

Voted, That a Committee of three be elected, whose duty it shall be to take order for the publication of the "Journal" of Richard Mather, from the original Manuscript in the Library of this Society; together with his Life, as published in the year 1670.

Voted, That James M. Robbins, Ebenezer Clapp, Jr., and Edward Holden, constitute said Committee.

A true copy of record.

Attest,

EDWARD HOLDEN, *Librarian.*

2562

PREFACE.

After an interval of several years, another number of our "Collections" is offered to the public. Various causes have contributed to this delay. Although we have had no reason to be dissatisfied with the reception of former numbers, yet the inquiries for additional ones have not been sufficiently urgent to demand their being put to press in a hasty manner or at any stated times. It is still intended to send forth a small volume occasionally, trusting that something will thus be done towards keeping alive the words as well as the memory of those who have gone before us. The present number is calculated to do this in respect to one of the brightest lights of our early New England history—Richard Mather, who arrived in this country in 1635, in his 39th year, was settled in 1636 as minister over the then newly-formed Church in Dorchester, where he spent the remainder of his days, and died here, in the midst of his attached and devoted people, April 22, 1669, in the 73d year of his age.

The first portion of this number—the Journal of Richard Mather—is in the form of a diary kept by himself in his passage across the Atlantic, from the land of his fathers to his future home and that of his descendants in New England. The present edition is now faithfully copied from the original MS., which is in possession of this Society, having been preserved, without material injury, nearly 215 years.

The other portion—the Life and Death of Richard—though professedly not written by his son Increase Mather, was, as will be seen, originally sent forth under his name and sanction, in the form of a dedication "To the Church and Inhabitants of Dorchester in N. E." He was the youngest son of Richard, was settled as a minister in Boston, was President of Harvard College, and father of the no less celebrated Cotton Mather. This is a reprint from the first edition, published in Cambridge in 1670, a copy of which has been kindly loaned by J. Wingate Thornton, Esq., of Boston—to whom the reader is also indebted for the interesting and valuable notes at the end of this volume, containing some new historical facts.

We have endeavored in this, as in the other volumes of our humble "Collections," to imitate, to a reasonable extent, the orthography, punctuation, &c. of the originals. We do this, both in accordance with our own individual partiality, and as being in consonance with the desire of our Society to gather up and preserve the vestiges of the Pilgrims as nearly as possible in the state in which they left them.

With these preliminary remarks, No. 3 of our series is sent forth to the world. To the people of Dorchester—the place in this country where the name of Mather was first and so long loved and honored—it must be invested with a peculiar interest; and to all who partake of that feeling of gratitude and veneration towards the "Pilgrim Fathers" which has of late so much increased among their descendants, it cannot be otherwise than an acceptable document.

Dorchester, March, 1850.

RICHARD MATHER'S JOURNAL.

PRAISE *the Lord oh my soule, and all that is within mee, prayse his holy name! Praise the Lord oh my soule, and forget not all his benefits; yea, let all that is within mee and all that is without mee praise his holy name. And let every thing that hath breath praise the name of the Lord for ever and ever. Who gave unto us his poore servants, such a safe and comfortable voyage to New England. The particular passages whereof were as followeth.*

1635. April 16.

WEE came from Warrington on Thursday April 16, and came to Bristoll on the Thursday following, viz. April 23, and had a very healthfull, safe and prosperous journey all ye way, blessed bee the name of o^r^ God for the same, taking but easy journeyes because of the children and footemen, dispaching 119 or 120 miles in seven dayes.

Comming to Bristoll wee found divers of the company come before us; but some came not till after us: howbeit the last was come by the first of May. Neverthelesse we went not aboard ye ship untill Saturday the 23d of May: so that the time of o^r^ staying in Bristoll was a month and two dayes, during all wch time wee found friendship and

May 23. curtesy at the hands of divers godly Christians in Bristoll. Yet our stay was grievous unto us, when wee considered how most of this time the windes were easterly and served directly for us; But o^r^ ship was not ready: so ill did o^r^ owners deale with us.

Going aboard ye ship in King roade the 23d of May, wee found things very unready, and all on heapes, many goodes beeing not stowed, but lying on disordered heapes, here and there in the ship. This day there came aboard the ship 2 of the searchers, and viewed a list of all o^r^ names, ministered the oath of allegiance to all at full age, viewed o^r^ certificates from the ministers in the parishes from whence wee came, approved well thereof, and gave us tickets, that is, Licenses under their handes and seales, to passe the seas, and cleared the ship, and so departed. When wee came to King roade (which is a spacious harbor of 5 or 6 miles broad, and 4 or 5 miles distant from Bristoll) wee found neere o^r^ ship another ship of Bristoll, called the Diligence, bound for New-found-land, riding at ancre.

24. The 24th beeing the Lorde's day, the wind was strong in the morning, and ye ship daunced, and many of o^r^ women and some children were not well; but sea-sicke, and mazy or light in their heades, and could scarce stand or go without falling, unlesse they tooke hold of something to uphold them. This day Mr. Maud was excercised in the forenoone, and I in the afternoone. The wind still easterly.

25. The 25th, wee that were passengers would faine have

had ancre weighed, and sayle set, y^t^ wee might have beene gone. But ye mariners would insiste that they could not stirre till ye goodes were stowed and the hatches or deck above cleared, &c. So wee were forced to sit still, and fall in hand with the goodes; wch stay was a greater griefe unto us, because the Diligence, y^t^ lay within 2 or 3 stones cast of us did this morning go out in o^r^ sight. May 25.

The Tuesday morning the wind beeing easterly and the decke somewhat cleared, the mariners began to addresse themselves for going. But about nine of the clocke, when they had taken up one of their ancres, and were in a manner ready to set forward, the wind turned directly agt us, unto the west, so y^t^ wee were forced to cast ancre againe, and sit still. This evening the Diligence, y^t^ went out ye day before, came in againe, and cast ancre about the place where shee lay before; and found us riding at ancre where shee left us; and another ship also bound for New England came unto us, which other ship was called the Angel Gabriel. 26.

On Wednesday the wind continuing still at ye west, wee having sent some of o^r^ men a shoar to fech more bread and victuals and more water for the cattell; our Master Captayne Taylor went aboard the Angel Gabriel; Mr. Maud, Nathaniel Wales, Barnabas Fower, Thomas Armitage and my selfe accompanying him. When wee came there wee found divers passengers, and among them some loving and godly Christians that were glad to see us there. And soone after wee were come aboard there, there came three or four more boates with more passen- 27.

May 27. gers, and one wherein came Sir Ferdinando Gorge, who came to see the ship and the people. When hee was come hee enquired whether there were any people there y^t^ went to Massachusets Bay, whereupon Mr. Maud and Barnabas Fower were sent for to come before him; who being come he asked Mr. Maud of his country, occupation or calling of life, &c., and professed his good will to the people there in ye bay, and promised that if hee ever came there, hee would be a true friend unto them.

28. On Thursday, the wind being still at west, the M^r^ of the Angel Gabriel, and some of their passengers, came aboard o^r^ ship, and desired to have o^r^ company &c. This day their cattel came aboard, and o^r^ M^r^ and some of the saylors and passengers went a shoare.

29. Friday morning, the wind was south-east, but o^r^ Master and some of the mariners being away, we could not set sayle; so being constrayned to ride at ancre still, and fearing a want if o^r^ journey should proove long, some of o^r^ company were sent by boat to Bristoll, to provide some more oates for the cattel, and bread, and other provisions for o^r^ selves, wch they performed, and so came aboard again at evening.

30. Saturday at morning the wind was strong at north-west; and against o^r^ going out, and besides o^r^ Master and some of the saylors were gone ashore and not come aboard againe; so that this day also wee were constrayned to sit still. In the afternoone ye wind waxed louder, and o^r^ ship daunced with wind and waves; and many passengers, especially women and some children, were sea-sicke.

The 2d Sabbath on ship-board. The wind easterly, and directly for us; but o^{r} Master and many of the saylors beeing away, and it being also the Lords day, there could bee no going out y^{t} day. I was excercised in the forenoone, and Mr. Maud in ye afternoone. May 31.

Munday the wind was westerly, and agt us. This day we sent some of o^{r} company ashoare to wash linnens, and some to buy more hay and provisions. Towardes night ye wind grew stronger and o^{r} ship daunced and many of ye passengers were ill through casting and sea-sicknesse. June 1.

Tuesday, the wind still westerly. This day wee sent some of o^{r} people ashoare to provide more water, and hay for the cattel. 2.

Wednesday morning, the wind was easterly and good for our purpose; but o^{r} Master and many of ye saylors went away, and those y^{t} were aboard with us told us it was no going out till the wind was settled, lest we should be forced to come in again upon change of wind, as the Diligence was. This evening there came to ancre in King-roade another ship of Bristoll of 240 tunne, called ye Bess, or Elizabeth, bound for New-fond-land, as there had done another two or three dayes before, called the Mary, which was also bound for New-fond-land. 3.

Thursday morning, the wind serving for us, and o^{r} Master and all the saylors being come aboard, wee set sayle and began o^{r} sea-voyage with glad hearts y^{t} God had loosed us from o^{r} long stay wherein we had been holden, and with hope and trust that hee would graciously guide us to the end of o^{r} journey. We were y^{t} set sayle to- 4.

June 4. gether y^t^ morning five shippes; three bound for New-fond-land, viz. the Diligence, a ship of 150 tunne; the Mary, a small ship of 80 tunne, and the Bess: and two bound for New-England, viz. the Angel Gabriel of 240 tunne, the James of 220 tunne. And even at o^r^ setting out, we y^t^ were in the James had experience of God's gracious providence over us, in y^t^ the Angel Gabriel haling home one of her ancres, had like, being carried by the force of the tide, to have fallen foule upon ye forept of o^r^ ship, wch made all the mariners as well as passengers greatly afraid; yet by the guidance of God, and his care over us, she passed by without touching so much as a cable or a cord, and so we escaped y^t^ danger. This day wee went about ten or twelve leagues afore 12 of ye clocke, and then the wind turned to ye west, and ye tide also was agt us; so y^t^ wee were forced to come to ancre againe in ye channel, betweene Wales and Winnyard in Sommersett shire, and there wee abode till about six or seven of ye clocke at night; and then ye tide turning for us, wee tacked about with ye tide too and fro as ye wind would suffer, and gained little yet continued all night till about two of ye clocke after midnight, and then (ye tide turning) wee came to ancre againe.

5. Friday morning, the wind still strong at west, we tacked about againe with the tide too and fro till about one of ye clocke after dinner; about wch time ye tide and wind beeing both against us we came to ancre againe within sight of Lundy, about two leagues short thereof. Which Lundy is an Iland about 20 leagues short of ye landes

end, and 28 leagues from King roade. This day many passengers were very sea-sicke; and ill at ease through much vomiting. This day at night when ye tide turned, wee set sail againe, and so came on Saturday morning to ancre againe, under Lundy, where abiding because ye wind was strong agt us four of us were desirous to [go] ashoare into ye Iland; and speaking thereof to o^r^ master hee was very willing to satisfy us therein, and went with us himselfe, Mr. Maude, Mathew Michel, Geo. Kenrick, myselfe, and some others accompanying him. When wee came into the Iland, wee found onely one house therein, and walking in it from side to side, and end to end, one of ye house beeing with us, wee found 30 or 40 head of cattell, about 16 or 20 horses, and mares, goates, swine, geese, &c. and fowle and rabbets innumerable; the Iland is 1700 acres of land, but yeeldes no corne. Here wee got some milke and fowle and cheese, which things my children were glad of, and so came aboard againe; but ye wind beeing strong agt us, especially towardes night, wee rode there all night, and ye next day, and many of our passengers were y^s^ evening very sicke. June 5. 6.

The third Sabbath on shipboard: This day the wind still at west against us, we lay still under Lundy. Mr. Maude was excercised in ye forenoone and I in ye afternoone. 7.

Munday the wind still strong at west. This day wee sent some of o^r^ people on shoare to Lundy to fech more water for ye cattel. 8.

Tuesday ye wind still strong agt us. This morning ye 9.

June 9. 5 ships beeing all weary of lying at Lundy, because the harbour was not very good, and seeing the wind still contrary, weighed ancre againe and set sayle for Milford haven, which is fourteen leagues from Lundy, and lyes upon Pembrooke shire in Wales, and came thither that night. This day as wee came from Lundy to Milford haven, the sea wrought and was rough, and most of the passengers were very sicke, worse y^n^ ever before.

10. Wednesday the wind still agt us, wee lay still in Milford haven: and most of o^r^ people were in good health, and many went on shoare into the country; and brought more fresh water for the cattel, more fresh victuals, as eggs, loafe bread, fresh fish, &c. which things o^r^ children were glad of.

11. Thursday: the wind still agt us; many went y^s^ day also on shoare, to take the ayre, view ye countrey, &c., and some of us upon businesse to provide more hay, and provisions.

12. Friday: A knight of the country dwelling neere Hartford west being aboard the Diligence, sent for mee to come to speake with him: much wondering we had what should bee the matter, seeing I never knew him, nor hee mee. When I came to him he used me curteously, invited me to his house, wished us all good successe, lamented the losse of them y^t^ stayed behind, when so many of the best people for upholding religion were removed and taken away. The knights name is Sir James Parret.

13. Saturday, wind still against us.

The 4th Sabbath on ship-board. This day Mr. Maud, Mathew Michel, and many of o^{r} passengers and of the Angel Gabriel's went to a church on shoare called Nangle, where they heard two good and comfortable sermons, made by an ancient, grave minister living at Pembrooke, whose name is Mr. Jessop. His text was ps. 91: 11. He will [give] his angels charge, &c.; and his comming was purposely for the comfort and encouragement of us y^{t} went to N. England. I was excercised on ship-board both endes of the day, remayning there for the helpe of ye weaker and inferior sort, that could not go on shoare. June 14.

Munday, I went on shore to Nangle, with my wife and children; John Smith and his wife, and Mary; Susan Michel and divers others. It was a faire day, and wee walked in the fields, and at a house got some milke, &c. wherewith wee were much refreshed, and came aboard againe at evening. 15.

Tuesday, a raynie day, the wind still agt us. 16.

Wednesday, the wind still agt us. 17.

Thursday, the wind still agt us: This day in the morning o^{r} Master and the seamen, sent away and set on shoare one of the seamen, called Jephrey Cornish, who had fallen out and been in quarrelling and fighting with some of the seamen. The maine matter alleadged agt him was his drunkennesse, and blasphemy, and brawling and cursing in his drunkennesse. In the afternoone there came to the Angel Gabriel and to o^{r} ship, Mr. Jessop, to see the christians bound for New England. He was a grave and godly old man, one y^{t} had lost a good living, because 18.

June 18. of his non-conformity, and wished us all well, and we were much refreshed with his godly company and conference.

19. Friday, a foggy morning; wind still westerly.

20. Saturday, the wind still hovering too and fro.

21. The 5th Sabbath on ship-board; a faire cheereful summer day. This day I was excercised both ends of the day, and had much comfort therein, because the fairenesse of the day freed us from distraction, and fitted us the better for attendance; besides, the day was more comfortable to us all, in regard to ye company of many godly christians from ye Angel Gabriel, and from other vessels lying in the haven with us, who wanting meanes at home were glad to come to us, and wee were also glad of their company; and had all of us a very comfortable day, and were much refreshed in the Lord.

22. Munday morning, the wind serving with a strong gale at east, wee set saile from Milford haven where wee had waited for wind twelve dayes; and were carried forth with speedy course; and about noone lost all sight of land. The wind beeing strong, the sea was rough this day, and most of o^r^ passengers were very sicke, and ill, through much casting.

23. Tuesday: the wind still easterly, and a very rainy day; wee were carried forward apace, and lanched forth a great way into ye deepe; but o^r^ people were still very sicke. This day at evening we lost sight of the three shippes bound for New-fond-land, which had beene in company with us from King roade, and o^r^ Master thought

it best for us to stay for the Angel Gabriel, beeing bound for New-England as wee were, rather than to leave her, and go with the other three. The Angel Gabriel is a strong ship, and well furnished with fourteene or sixteene pieces of ordnance, and therefore o^r^ seamen rather desired her company; but yet shee is slow in sailing, and therefore wee went sometimes with three sayles losse than wee might have done, y^t^ so we might not overgoe her. June 23.

Wednesday, the wind still at east, but not so strong as the other 2 dayes before. This morning wee saw abundance of porpuyses leaping and playing about o^r^ ship; and spent a great deale of time, till two or three clocke in the afternoone in pursuing (with the Angel Gabriel) another ship which wee supposed to have beene a Turkish Pirate, and to have taken the Mary: The ground of which supposall was because yesternight the Mary was in our sight behind her fellows, and a little ship like to the Mary had beene with the other ship this morning when wee first espied them. But the little ship pted from ye other, and wee doubted shee had beene the Mary taken and sent away as a prize by the Turke; and this made us more willing to pursue y̅; but not beeing able to overtake them, wee left pursuing, and turned o^r^ course againe our owne way. 24.

Thursday, the wind still easterly: in the morning wet and rainy, but about noone a faire sunshine day. Many of o^r^ passengers y^t^ had been sicke before, began to bee farre better, and came with delight to walk above upon ye decke. 25.

June 26. Friday, wind at north and afterward more westward. This day wee saw many porpuyses leaping and running like about o^{r} ship.

27. Saturday, wind still north-west; but a faire coole day.

28. The first Sabbath from Milford haven, and the sixth on shipboard, a faire coole day; wind northerly, good for o^{r} purpose; I was excercised in the forenoone, and Mr. Maude in the afternoone. This evening wee saw porpuyses about ye ship, and some would fayne have been striking, but others dissuaded because of the Sabbath, and so it was let alone.

29. Munday morning, wind still northerly; a faire coole day. This morning about seven of ye clocke o^{r} seamen stroke a great porpuyse, and haled it with ropes into ye ship; for bignesse not much lesse than an hogge of 20 or 25 shillings a piece, and not much unlike for shape; with flesh fat and leane, like in color to the fat and leane of an hogge, and being opened upon ye decke had within his entrails, as liver, lights, heart, guts, &c., for al ye world like a swyne. The seeing of him haled into ye ship, like a swyne from ye stye to the tressle, and opened upon ye decke in viewe of al o^{r} company, was wonderful to us all, and marvellous merry sport and delightful to o^{r} women and children; so good was o^{r} God unto us, in affording us the day before spiritual refreshing to o^{r} soules, and ye day morning also delightful recreation to o^{r} bodyes, at ye taking and opening of y^{s} huge and strange fish. In the afternoone the Angel Gabriel sent their boate to o^{r} ship, to see how wee did, and o^{r} master Captayne Taylor went

aboard ye Angel, and tooke Mathew Michel and mee along with him. When we came thither we found y^r^ passengers y^t^ had beene sea-sicke now wel recovered the most of them; and 2 children y^t^ had had the smal pockes, wel recovered againe. Wee were intreated to stay supp there with their master, &c. and had good cheere, mutton boyled and rosted, rosted turkey, good sacke, &c. After which loving and curteous entertainment wee tooke leave, and came aboard ye James again at night. June 29.

Tuesday, a faire hot summer day, but smal wind. This day wee saw with wonder and delight abundance of porpuyses, and likewise some crampushes as big as an oxe, puffing and spewing up water as they went by the ship. 30.

Wednesday, a faire hot summer day, but ye wind westerly, so y^t^ we gained little y^t^ day. July 1.

Thursday, rayny in ye morning, but in ye afternoone faire and cleare; but little wind all day. 2.

Friday, wind strong at south-ward. We were carried on apace; after 8 or 9 leagues a wach as ye sea-men conceived. (A wach is foure houres; a league is three miles.) This day some few of ye weakest passengers had some small remembrance againe of sea-qualmes and sea-sicknesse. 3.

Saturday; a very strong wind, but not much for us. This day ye sea was very rough and we saw ye truth of y^t^ Scripture, ps. 107. Some were very sea-sicke, but none could stand or go upon ye decke, because of ye tossing and tumbling of ye ship. This day we lost sight of ye 4.

July 4. Angel Gabriel, sayling slowly behind us, and we neve saw her againe any more.

5. The 2d Sabbath from Milford haven, and ye seventh of ship. This day God was very gracious unto us, in giving a faire, calme, sun-shine day, y^t^ we might above upon y^t^ decke excercise o^r^ selves in his worship: for if this day had beene as ye former for wind, and rayne, wee could not have knowne how to have sanctified ye Sabbath in any comfortable manner. I was excercised in ye forenoone, and Mr. Maud in ye afternoone.

6. Munday, wind north and north-east; good for us, had it beene strong enough; but beeing but weake, we could not dispach much way. A faire day, and o^r^ people were most of y^m^ hearty and cheerefull. This morning Mathew Michell and I spake to o^r^ M^r^ desiring him that we might not stay for the Angel; because wee doubted o^r^ hay for o^r^ cattel would not hold out, and many caskes of water were leaked and spent; to wch request he gave free assent, and caused ye saylors to make all ye saile they possibly could: and so wee went y^t^ day as ye soft wind could drive us.

7. Tuesday, a fayre day but soft wind at south; o^r^ people cheereful and in good health.

8. Wednesday, wind westerly; yet by tacking southward and northward, wee gayned as ye seamen conceived 20 or 21 leagues.

9. Thursday, a strong wind at north-west; wch made ye sea somewhat rough. Yet ye passengers by ye mercy of God were few of y^m^ sea-sicke. This day and two dayes

before, we saw following ye ship a little bird like a swallow called a Pitterill, wch they say doth follow ships against foule weather. And wee saw also this afternoone by ye shipside a great crampush as big as an oxe. July 9.

Friday, wind westerly; so y^t^ we could gaine little. A fayre day, and o^r^ people generally in good health. 10.

Saturday, much like. 11.

The 3d Sabbath from Milford, and ye 8th on ship board; a very faire day, so y^t^ wee had liberty to serve God, without distraction and disturbance from weather. Mr. Maud was excercised in ye forenoone and I in ye afternoone. Wind south-ward. 12.

Munday, a foggy misty day, but a good gale of wind at south and by east; wch carried us apace after 10 leagues a wach. 13.

Tuesday, also very foggy and misty; wind southerly; but about noone became calme. 14.

Wednesday, a strong wind, northerly; which made ye sea rough, yet we went about eight or nine leagues a wach. Few of us were sea-sicke, tho: a wind not so strong and sea not so rough would in ye beginning of o^r^ journey have wrought more upon us; but now we were better used unto it. 15.

Thursday, a fayre day; tho: ye wind beeing westerly carried us more to ye south-ward than else we desired. This day we saw with wonder and delight an innumerable multitude of porpuyses leaping and playing about the ship. Towards evening ye wind was little. 16.

Friday, calme in ye morning; but afore noone ye wind 17.

July 17. waxed strong at north, and so continued all day ; and carried us a good speed in o^r^ course.

18. Saturday, wind north-west ; a fayre coole day. We saw this morning a great many of Bonnyetoes leaping and playing about ye ship : Bonyetoe is a fish somewhat bigger y^n^ a cod but lesse than a porpuise.

19. Sabbath, a fayre forenoone, but at noone the wind became stiffe westward, wch was agt us. In ye afternoone it blew so loud y^t^ my voyce could scarce be heard, tho I extended it to ye farthest y^t^ I could.

20. Munday, a foggy and misty day ; wind about north-west. We saw this day divers dolphins playing about ye ship ; and many sea-fowle, Hagbats, and others.

21. Tuesday morning, a great calme after an hot night. This morning o^r^ seamen tooke a Bonyetoe, and opened him upon ye decke ; of wch beeing dressed o^r^ master sent Mathew Michel and mee part, as good fish in eating, as could bee desired. About noone ye wind became north-east, good for o^r^ purpose, so y^t^ wee went y^t^ afternoone nine or ten leagues a wach.

22. Wednesday, wind still about north-east, but not so strong as ye day before. Now we saw every day abundance of sea-fowle, as Pitterels, hagbats, &c.

23. Thursday morning, a fine gale of wind at north and by east. Now we saw y^s^ morning abundance of porpuyses and crampushes, leaping and spewing up water about ye shippe. About 8 or 9 of ye clocke ye wind blew more stiffely, and wee went about 8 or 9 leagues a wach. Towards evening o^r^ seamen deemed y^t^ we were neere to

some land, because ye color of ye water was changed; July 23.
but sounding with a line of an hundred and sixty fathom, they could find no bottome. It was a very could wind, like as if it had beene winter, wch made some to wish for more cloathes.

Friday, wind still northerly, but very faint. It was a 24.
great foggy mist, and exceeding coulde as it had beene December. One would have wondered to have seene ye innumerable numbers of foule which wee saw swimming on every side of ye ship, and mighty fishes rowling and tumbling in ye waters, twise as long and big as an oxe. In ye afternoone wee saw mighty whales spewing up water in ye ayre like ye smoake of a chimney, and making ye sea about them white and hoary as it is said Job [xli. 32]; of such incredible bignes y^t^ I will never wonder y^t^ ye body of Jonas could bee in ye belly of a whale. At evening o^r^ seamen sounded and found ground at 50 fathom.

Saturday morning they sounded againe and found no 25.
bottom, conceiving thereby y^t^ wee were ye day before on New-fond-land banke, on ye end of it neerer to New England. This day about 9 of ye clocke, ye wind turned from beeing northerly, and came about by ye east unto ye south; and ye great fog vanished away, and it became a cleare sun-shine day. This day Mathew Michel and I taking notice y^t^ ye hay and water waxed scarce, went to o^r^ M^r^ intreating him to tell us how farre he conceived us to want of o^r^ journeyes end, y^t^ so wee might better know how to order o^r^ water and provisions for o^r^ cattel wch y^t^ were all alive and in good liking; and he thereupon sum-

July 25. med up all ye passages of our journey past, and conceived 250 leagues to be yet remayning unfinished. On Friday in ye evening wee had an houre or two of marveylous delightful recreation, wch also was a feast unto us for many dayes after, while we fed upon ye flesh of three huge porpuyses, like to as many fat hogs striked by o^r^ seamen and haled with ropes into ye ship: ye flesh of y^m^ was good meate with salt, peper, and vinegar; ye fat like fat bacon; the leane like bull-beefe: and on Saturday evening they tooke another also.

26. The 5th Sabbath from Milford haven & ye tenth on ship-board; a fayre sunshine summer day, and would have beene very hot, had not God allayed ye heate with a good gale of southerly wind, by wch also wee were carried on in o^r^ journey after seven leagues a wach. I was excercised in ye forenoone and Mr. Maude in the afternoone. In the afternoone ye wind grew stronger; and it was a rough night for wind and raine, & some had o^r^ beds y^t^ night ill wett with raine leaking in through ye sides of ye ship.

27. Munday, wind still strong at south. This day wee spent much time in filling divers tunnes of emptied caske with salt water: wch was needfull, because much beere, fresh water, beefe, & other provisions being spent, ye ship went not so well, being too light for want of ballast. When this worke was done wee set forth more saile, & went y^t^ evening and all ye night following with good speed in o^r^ journey.

28. Tuesday morning, a great calme, & very hot all y^t^

forenoone; o^{r} people & cattel beeing much afflicted with faintnesse, sweating & heate: but (loe ye goodness of o^{r} God) about noone ye wind blew at north and by east, wch called us from o^{r} heate and holpe us forward in o^{r} way. This afternoone there came and light upon o^{r} ship a little land-bird with blew colored feathers, about the bigness of a sparrow, by which some conceyved we were not farre from land. July 28.

Wednesday, not extreamely hot, but a good gale of cooling wind; but yet beeing at ye west & by north it was against us in o^{r} way; so y^{t} wee were forced to tacke northward and southward & gayned little. 29.

Thursday, wind still westerly ag^{t} us all ye forenoone, but about one of ye clocke ye Lord remembered us in mercy, and sent us a fresh gale at south; which though weake and soft, yet did not only much mitigate ye heate, but also holpe us something forward in o^{r} way. In ye evening about sun-setting, wee saw with admiration and delight innumerable multitudes of huge crampushes rowling and tumbling about ye sides of ye ship, spewing and puffing up water as they went, and pursuing great numbers of Bonytoes & lesser fishes: so marvellous to behold are ye workes and wonders of the Almighty in ye deepe. 30.

Friday, a great foggy mist all ye forenoone, & ye wind west north-west, which was agt us. In ye afternoone ye mist vanished & ye day cleared up, but ye wind still agt us, so that wee gayned little, beeing forced to runne a by course, viz. north and by east, and at night to runne southward. 31.

Aug. 1. Saturday morning, a coole wind at north, whereby wee went on in o^r^ course an houre or two, tho: very slowly because of the weakenesse of ye wind. Afterwards it became a great calme; and o^r^ seamen sounded about one of ye clocke, and found ground at 60 fathom. Presently after another little land-bird came and light upon ye sayles of ye ship. In ye coole of ye evening (the calme still continuing) o^r^ seamen fished with hooke and line & tooke cod, as fast as they could hale y^m^ up into the ship.

2. The 6th Sabbath from Milford & ye 11th on ship-board. This day was a day of refreshing to us; not only because of preaching & prayers, wch wee enjoyed for ye good of o^r^ soules; but also by reason of abundance of foule which wee saw swimming in ye sea, as a token of neerenesse of land; besides o^r^ bodyes fed sweetly on the fresh cod taken ye day before, of which o^r^ M^r^ sent Mr. Maud & mee good store. And ye wind blew with a coole & comfortable gale at south all day, which carried us away with great speed towards o^r^ journeyes end. So good was o^r^ loving God unto us as alwayes, so also this day. Mr. Maud was excercised in ye forenoone & I in ye afternoone.

3. But lest wee should grow secure, and neglect ye Lord through abundance of prosperity, o^r^ wise and loving God was pleased on Munday morning about three of ye clocke, w^n^ wee were upon ye coast of land, to excercise us with a sore storme & tempest of wind and raine: so y^t^ many of us passengers with wind & raine were raised out of o^r^ beds, and o^r^ seamen were forced to let down all ye sayles: and ye ship was so tossed with fearefull mountaynes and val-

leyes of water, as if wee should have beene overwhelmed & swallowed up. But y^s^ lasted not long: for at o^r^ poore prayeres ye Lord was pleased to magnify his mercy in assuaging ye winds & seas againe about sun-rising. But ye wind was become west ag^t^ us, so y^t^ wee floated upon ye coast, making no dispach of way all y^t^ day and the night following; and besides there was a great fog and mist all y^t^ day, so y^t^ wee could not see to make land, but kept in all sayle, and lay still, rather loosing y^n^ gayning, but taking abundance of cod and hallibut, wherewith o^r^ bodyes were abundantly refreshed after they had beene tossed with ye storme. Aug. 3.

Tuesday: ye fog still continued all forenoone: about noone ye day cleared up, and ye wind blew with a soft gale at south, and wee set sayle againe, going on in o^r^ course, tho: very slowly because of the smalnesse of ye wind. At night it was a calme and abundance of raine. 4.

Wednesday morning wee had a little wind at north, but a foggy forenoone. In ye afternoone ye day somewhat cleared, but it became a calme againe. Thus ye Lord was pleased with foggy mists & want of winds to excercise o^r^ patience & wayting upon his good leysure; still keeping us from sight of land, when o^r^ seamen conceyved us to bee upon ye coast. This day in ye afternoone wee saw multitudes of great whales, which now was grown ordinary and usuall to behold. 5.

Thursday, a foggy morning, afterward a very hot day and great calme; so y^t^ wee could make noe way, but lay still floating upon ye coast, and could not come to any sight of land. 6.

Aug. 7. Friday morning, a great fog still; and a slender soft wind at west south-west. In ye afternoone ye wind wakened, and wee went forward with good speed, tho: too farre northward, because ye wind was so much on ye west.

8. Saturday morning we had a good gale of wind at west south-west; and this morning o^r^ seamen tooke abundance of mackrell, and about eight of ye clocke wee all had a cleare & comfortable sight of America, and made land againe at an Iland called Menhiggin, an Iland without inhabitants about 39 leagues northward or north-east short of Cape Anne. A little from ye Iland wee saw more northward divers other Ilands called St. George Ilands, and ye maine land of N. E. all along northward and eastward as wee sayled. This mercy of o^r^ God wee had cause more highly to esteeme of, because when wee first saw land y^s^ morning, there was a great fog; and afterward when ye day cleared up wee saw many rockes and Ilands almost on every side of us, as Menhiggin, St. George Ilands, Pemmequid, &c. Yet in ye midst of these dangers o^r^ God preserved us, tho: because of ye thicke fog wee could not see farre about us to looke unto o^r^ selves. In ye afternoone ye wind continuing still westward agt us wee lay off againe to ye sea southward, and o^r^ seamen and many passengers delighted y^m^ selves in taking abundance of mackrell.

9. The seventh Sabbath from Milford, & ye 12th on ship-board. This day was a fayre, cleare, & comfortable day, tho: the wind was directly agt us; so y^t^ wee were forced to tacke too and againe southward and northward,

gayning little, but were all day still in sight of land. Mr. Maud in ye forenoone ; I in ye afternoone. Aug. 9.

Munday morning ye wind still continuing agt us, wee came to ancre at Richmonds Iland, in ye east part of N. E.; ye bay of Massachusets whither wee were bound lying thirty leagues distant from us to ye west. O^r^ seamen were willing here to cast ancre, partly because ye wind was agt us, and partly because of necessity they must come to ancre to take in a Pilot somewhere before wee came to ye bay, by reason y^t^ o^r^ pilot knew ye harbors no further but to the Ile of shoales. When wee came within sight of ye Iland ye planters* there beeing but two familyes and about 40 persons were sore afraid of us; doubting lest wee had beene French come to pillage ye Iland, as Penobscots had beene served by them about ten days before. When wee were come to ancre, and their feare was past, they came some of y^m^ aboard to us in y^r^ shallops, and wee went some of us ashoare into ye Iland, to looke for fresh water and grasse for o^r^ cattell; and ye planters bade us welcome, and gave some of us courteous entertaynement in y^r^ houses. 10.

* Or rather fishers, for their chief employment was fishing

Tuesday wee lay still at ancre at Richmonds Iland, ye wind being still agt us. 11.

Wednesday morning, ye wind serving with a fresh gale at north & by east, wee set sayle from Richmonds Iland for Massachusets bay, and went along ye coast by Cape Porpus still within sight of land. This day ye wind was soft and gentle, and as wee went along o^r^ seamen and passengers tooke abundance of mackrel. Towards night it 12.

Aug. 12. became a calme, so that then wee could dispach little way.

13. Thursday morning ye wind was agt us at south-south-west, and so had beene all night before; so y^t^ wee tacked too & fro gayning little; but continuing on ye coast towards Cape Anne, within sight of land for ye most part; passing by Boone Ilands, Agamenticus, &c. This evening our seamen desired to have steered at Hog Iland, or ye Ile of Shoales, being 7 leagues short of Cape Anne, & 13 or 14 leagues from ye Ile of Richmond; but ye wind being strong at south-southwest they could not atteyne y^r^ purpose, and so were forced to lye off againe to sea all night.

14. Friday morning ye wind was strong at south-south-west, and so continued till towards evening, and then was somewhat milder. This day wee tacked too & againe, all day, one while west & by north towards Iles of Shoales, another while east-south-east to sea againe; Cape Anne, whither o^r^ way was, lying from us south-south-west directly in ye eye of ye wind, so y^t^ wee could not come neere unto it. But y^s^ evening by moone-light about 10 of ye clocke wee came to ancre at ye Iles of Shoales, which are 7 or 8 Ilands & other great rockes; and there slept sweetely y^t^ night till breake of day.

15. But yet ye Lord had not done with us, nor yet had let us see all his power and goodnesse which he would have us to take knowledge of; and therefore on Saturday morning about breake of day, ye Lord sent forth a most terrible storme of raine and easterly wind, whereby wee were in

as much danger as I thinke ever people were: for wee Aug. 15.
lost in y^t^ morning three great ancres & cables; of wch cables, one having cost 50£ never had beene in any water before, two were broken by ye violence of ye waves, and ye third cut by ye seamen in extremity and distresse, to save ye ship and their & o^r^ lives. And w^n^ o^r^ cables and ancres were all lost, wee [had] no outward meanes of deliverance but by loosing sayle, if so bee wee might get to ye sea from amongst ye Ilands & rockes where wee ancred: but ye Lord let us see y^t^ o^r^ sayles could not save us neither, no more y^n^ o^r^ cables & ancres; for by ye force of ye wind & raine ye sayles were rent in sunder & split in pieces, as if they had beene but rotten ragges, so y^t^ of ye foresayle and sprissle-sayle there was scarce left so much as an hand-breadth, y^t^ was not rent in pieces, & blown away into ye sea. So that at y^s^ time all hope y^t^ wee should be saved in regard to any outward appearance was utterly taken away, and ye rather because wee seemed to drive with full force of wind & rayne directly upon a mighty rocke standing out in sight above ye water, so y^t^ wee did but continually wayte, when wee should heare and feele ye dolefull rushing and crushing of ye ship upon ye rocke. In y^s^ extremity and appearance of death, as distresse & distraction would suffer us wee cryed unto ye Lord, and he was pleased to have compassion and pity upon us; for by his overruling providence & his owne immediate good hand, he guided ye ship past ye rocke, asswaged ye violence of ye sea, and ye wind and raine, & gave us a little respite to fit ye ship with other sayles, and sent us a fresh

Aug. 15. gale of wind at [blank] by wch wee went on y^t^ day in o^r^ course south-west & by west towards Cape Anne. It was a day much to bee remembered, because on y^t^ day ye Lord graunted us as wonderfull a deliverance as I thinke ever people had, out of as apparent danger as I thinke ever people felt. I am sure o^r^ seamen confessed they never knew ye like. The Lord so imprint ye memory of it on o^r^ hearts, y^t^ wee may bee ye better for it, & bee more carefull to please him and to walke uprightly before him as long as wee live ; and I hope wee shall not forget ye passages of y^t^ morning untill o^r^ dying day. In ye storme, one Mr. Willet of New Plimouth, and other 3 men with him, having beene turned out of all y^r^ havings at Pemmaquid about a fortnight before, and coming along with us in o^r^ ship from Richmonds Iland, with his boate and goods in it made fast at ye sterne of o^r^ ship, lost his boate with all that was therein, the violence of ye waves breaking ye boate in pieces, and sinking ye bottome of it into ye bottome of ye sea. And Richard Becon lending his helpe to ye seamen at ye haling of a cable, had ye cable catched about his arme, whereby his arme was crushed in pieces, and his right hand pulled away, and himselfe brought into dolefull and grievous paine and misery. But in all y^s^ grievous storme, my feare was ye lesse, when I considered ye clearenesse of my calling from God this way, and in some measure (ye Lords holy name be blessed for it) he gave us hearts contented & willing y^t^ hee should do with us and ours what he pleased, and what might bee most for ye glory of his name, & in y^t^ we rested o^r^ selves. But

when newes was brought unto us into ye gunroome y^t^ ye danger was past, oh how o^r^ hearts did then relent & melt within us! And how wee burst out into teares of joy amongst o^r^ selves, in love unto o^r^ gracious God, and admiration of his kindnesse in graunting to his poore servants such an extraordinary and miraculous deliverance. His holy name bee blessed forever. Aug. 15.

This day wee went on towards Cape Anne, as ye wind would suffer, & our poore sayles further, and came within sight thereof ye other morning; which Sabbath, being ye 13 wee kept on ship-board, was a marveylous pleasant day, for a fresh gale of wind, & cleare sunshine weather. This day wee went directly before ye wind, and had delight all along ye coast as wee went, in viewing Cape Anne, ye bay of Saugust, ye bay of Salem, Marvil head, Pullin point, and other places; and came to ancre at low tide in ye evening at Nantascot, in a most pleasant harbor, like to wch I had never seene, amongst a great many of Ilands on every side. I was excercised on ship-board both ends of ye day. After ye evenings excercise, when it was flowing tide againe, wee set sayle, and came y^t^ night to ancre againe before Boston, and so rested y^t^ night with glad & thankefull hearts y^t^ God had put an end to o^r^ long journey, being 1000 leagues, y^t^ is 3000 miles English, over one of ye greatest seas in ye world. 16.

Now y^s^ o^r^ journey, by ye goodnesse of o^r^ God, was very prosperous unto us every manner of way. First of all it was very safe, & healthfull to us; for tho: wee were in ye ship 100 passengers, besides 23 seamen, & 23 cowes

Aug. 16. and heyfers, 3 sucking calves & eight mares, yet not one of all these dyed by ye way, neither person nor cattell, but came all alive to land, and many of ye cattell in better liking y^n^ when wee first entered ye ship; and most of ye passengers in as good health as ever, and none better y^n^ myne owne family, and my weake wife & little Joseph as well as any other. Fevers, calentures, small pockes, & such diseases as have afflicted other passengers ye Lord kept from among us, and put upon us no griefe in o^r^ bodyes, but a little sea-sicknesse in ye beginning of ye voyage; saving y^t^ 2 or 3 seamen had ye flux, and Rich. Becon lost his right hand in y^n^ last storme, and one woman and a little child of hers, towards ye end of ye journey, had y^r^ scurvy. The meanes of which infirmity in her wee all conceyved to bee ye want of walking and stirring of her body upon ye decke; her manner beeing to sit much betweene ye deckes upon her bed. And a speciall meanes of ye healthfulnesse of ye passengers by ye blessing of God wee all conceyved to bee much walking in ye open ayre, and ye comfortable variety of o^r^ food; for seeing wee were not tyed to ye ships diet, but did victuall o^r^ selves, wee had no want of good and wholesome beere & bread; and as o^r^ land-stomaches grew weary of ship diet, of salt fish & salt beefe and ye like, wee had liberty to change for other food which might sort better with o^r^ healthes and stomaches; and therefore sometimes wee used bacon & buttered pease, sometimes buttered bag-pudding made with curraynes and raisins, and sometimes drinke pottage of beere & oate-meale, and sometimes water pottage well buttered.

And tho: we had two stormes by ye way, ye one upon Munday ye 3d of August, ye other on Saturday ye 15th of ye same, yet o^r^ gracious God (blessed and forever blessed bee his name) did save us all alive in y^m^ both, & speedily assuaged y^m^ againe. Indeed ye latter of y^m^ was very terrible and grievous, insomuch y^t^ w^n^ wee came to land wee found many mighty trees rent in pieces in ye midst of ye bole, and others turned up by ye rootes by ye fiercenesse thereof: and a barke going from ye bay to Marvil head, with planters & seamen therein to ye number of about 23, was caste away in ye storme, and all ye people therein perished, except one man & his wife, that were spared to report ye newes. And ye Angel Gabriel beeing y^n^ at ancre at Pemmaquid, was burst in pieces and cast away in y^s^ storme, & most of ye cattell and other goodes, with one seaman & 3 or 4 passengers did also perish therein, besides two of ye passengers y^t^ dyed by ye way, ye rest having y^r^ lives given y^m^ for a prey. But ye James & wee y^t^ were therein, with o^r^ cattell & goods, were all preserved alive. The Lords name be blessed forever. Aug. 16.

2ly. It was very delightfull, while wee tooke pleasure & instruction in beholding ye workes & wonders of ye Almighty in ye deepe; ye sea sometimes beeing rough with mighty mounteynes and deepe valleyes, sometimes againe plaine and smooth like a levell meadow, and sometimes painted with variety of yellow weedes: besides it was a pleasant thing to behold ye variety of fowles & mighty fishes swimming and living in ye waters.

3ly. It was comfortable to us, by meanes of ye fellow-

Aug. 16. ship of divers godly Christians in ye ship, & by meanes of o^r^ constant serving God morning & evening every day, ye dayly dutyes beeing performed one day by Mr. Maud, another by myselfe, and ye Sabbath excercises divided (for ye most part) equally betwixt us two.

True it is o^r^ journey was somewhat long; for tho: from Munday ye 22d of June, w^n^ wee lost sight of our ould English coast, untill Saturday ye 8th of August w^n^ wee made land againe at Menhiggin, it was but six weekes & 5 dayes, yet from o^r^ first entering ye ship in King roade, on Saturday ye 23 of May, till o^r^ landing at Boston in N. E. on Munday ye 17th of August, it was 12 weekes & 2 dayes. For wee lay at ancre in King roade 11 dayes before wee ever set sayle, & 3 dayes at Lundy & 12 dayes at Milford, and spent 3 dayes in tacking betweene King roade & Lundy, one day between Lundy & Milford, & 8 dayes betweene Menhiggin & Boston. Neverthelesse o^r^ God preserved us all ye while, and wee had opportunity by these often delayes to take in more haye, oates & frech water, and arrived in a good condition. Agayne let our gracious God be blessed forever. Amen.

178112

THE LIFE and DEATH OF That Reverend Man of GOD, Mr. *RICHARD MATHER*, TEACHER of the CHURCH *IN* Dorchester IN *NEW-ENGLAND.*

Psal. 112. 6. *The Righteous shall be had in everlasting remembrance.*

Heb. 13. 7. *Remember them who have spoken to you the Word of God.*

Rev. 14. 13. *Blessed are the dead which die in the Lord: they rest from their labours, and their works follow them.*

Ministri vita censura & cynosura.

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TO THE

CHURCH

AND

INHABITANTS

OF

DORCHESTER in *N. E.*

Grace unto you from God by Jesus Christ.

Beloved in the Lord Jesus

YOu have here *presented to your view, and for your Imitation in the Lord, the* Life *of him that was to many of you a* Spiritual (*as to me a Natural*) Father: *inasmuch as the greatest part of his time in the Ministry he was a Labourer in the Lords Harvest amongst* you; *Also with* you *did he* finish his course. *There is therefore special reason why what is here done should be directed to your selves.*

The Composer of this ensuing Relation is not willing that his Name should be published. But it is done by one who hath had the viewing of my Father's Manuscripts; *from whence, as well as from personal and intimate Acquaintance of many years continuance, and other wayes, he hath been truly furnished with the knowledge*

CHURCH

INFANTASIS

DORCWERTSIA

Y

knowledge of what is here reported. And indeed the greatest part of the Story is known unto sundry amongst your selves.

What remaineth then, Brethren and Beloved in the Lord, but that we should be mindfull of what is by the Lord required, when the Scripture saith, Remember them that have taught (*and not onely them that do teach*) the Word of God, whose faith follow, considering the end of their conversation. *What that Doctrine of Faith is which your blessed Teacher did from the Lord instruct you in, I need not say; onely* Remember it. *Remember his* Farewell Exhortation, *which is now in many of your Houses, and Oh that it were in all your Hearts. And as for his Conversation, your selves know that God made him* Exemplarily *Faithfull, Zealous, Patient, Humble, Holy: Follow him as he followed Christ. So likewise pray that he may do who is*

Boston Septemb 6.
N.E. 1670.

Yours in the Lord alwayes,

Increase Mather.

THE

THE

LIFE & DEATH

OF

Mr. *Richard Mather.*

THe Writing and Reading of *the Lives of Worthy Ones*, hath been by some accounted amongst the most profitable works of men under the Sun. The Labours of some Learned amongst the Gentiles this way have not been altogether without benefit, witness what is done by *Plutarch*, *Laertius*, *Philostratus*, *Lampridius*, *Pliny*, &c albeit they are to be read with judgement. But especially the faithful Description of the *Lives* of those who have been *Eminent Teachers* in the Church, hath been to the great advantage of after-Ages. Many have reaped benefit by reading *Dorotheus* his Collection of the Lives of the Prophets, Apostles, and Seventy Disciples of Christ: And (not to speak of the Labours of *Gennadius*, *Epiphanius*, *Isidore*, and *Prochorus* of old) among later Writers, *Shopfius* his *Academia Christi*, and *Tossanus* concerning *the Lives of the Fathers*, and *Melchior Adam* concerning *the Lives of all our Modern Divines*, as farre as he could by any means come to the knowledge thereof. The pains which

Mr. *Clark* hath taken in publishing the Lives of many of our English Worthies, hath been profitable to not a few: And great pity it is that more should not be done that way. If the Lives of *Brightman*, *Parker*, *Ames*, *Burroughs*, *Hooker*, &c. were published to the World, it might be of general advantage. Nor is it to be doubted but that there have been many famous in their Generations, whose Memories are buried in the dust, for want of some one to undertake this office, whereby their Names might have been perpetuated to Posterity.

Vixere fortes ante Agamemnona
Multi: Sed illachrymabiles
Urgentur ignotiq, longâ
Nocte; Carent quia vate Sacro.

But it must needs be in it self a thing pleasing to God, that his grace towards and in his Servants, and the wonders of his Providence about them, should be kept in remembrance. Therefore some have written their own Lives. So did (not to mention *Josephus*, *Bellarmine*, *Cardan*) amongst our Worthies, *Junius*, *Collinus*, *Buchanan;* and of our own Nation, *Bale*, *Burton*, *Hall*, *Bodly*, &c. And the like did this Reverend Man who is to be the Subject of the ensuing Discourse *essay* to do; and proceeded therein to the 39th year of his Age, but finished not what he had purposed. It remaineth therefore that some other should

should do it, which we shall in the following words of truth and plainness endeavour to do.

THere is in the Parish of *Winwick* in the County of *Lancaster*, a small Country Town or Village called *Lowton:* In which Village *Richard Mather* was born *Anno* 1596. His Parents *Thomas* and *Margarite Mather* were of Ancient Families in *Lowton* aforesaid, but by reason of some unhappy Mortgages they were reduced unto a low condition as to the World. Nevertheless, God so disposed their hearts, that they were willing to Educate this their Son in good Learning: Concerning which he (after that the Lord was pleased to bestow not onely Learning but Grace upon him) hath sometimes expressed himself, saying, *By what principles and motives my Parents were chiefly induced to keep me at School, I have not to say, nor do I certainly know: But this I must needs say, that this was the singular good Providence of God towards me, (who hath the hearts of all men in his hand) thus to incline the hearts of my Parents; for in this thing the Lord of Heaven shewed me such favour, as had not been shewed to many my Predecessors and Contemporaries in that place.*

Now his Parents being strongly bent in spirit to have their Son a Scholar, they sent him to *Winwick* School, which was about four miles distant from his Fathers house. In the Winter season they boarded him at *Winwick;* but such was his desire after knowledge,

ledge, that in the summer he travelled every day thither. Whil'st he was thus at School he met with no small discouragement, for that the Schoolmaster under whom he was, although he had an excellent faculty for teaching in Grammar-Learning, and many were trained up by him, so as to be sent unto *Oxford* and *Cambridge*, for Instruction in higher Studies; yet was he very severe and partial in his discipline. *Junius* was almost quite discouraged from his Studies, when being a School boy his Master would beat him eight times in a day whether in fault or in no fault: The like Magisterial harshness caused him of whom we write, earnestly desire that his Father would take him from School, and dispose of him to some other Calling. Himself afterwards, when he had waded through these difficulties, would say, *God intended better for me, then I would have chosen for my self; and therefore my Father, though in other things indulgent enough, yet in this would never condescend to my request, but by putting me in hope that by his speaking to the Master, things would be amended, would still overrule me to go on in my Studies; and good it was for me to be overruled by him, and his discretion, rather then to be left to my own affection and desire. But Oh that all Schoolmasters would learn Wisdome, Moderation and Equity towards their Scholars, and seek rather to win the hearts of Children by righteous, loving, and courteous usage, then to alienate their minds by partiality and undue severity, which had been my utter undoing, had not the good*

good Providence of God, and the Wisdome and Authority of my Father prevented. But thus was that of the Poet made good :

Multa tulit fecitq, Puer sudavit & alsit,
Qui capit optatam cursu contingere metam.

After that he had spent sundry years in this School, some Popish Merchants coming out of *Wales* to *Warrington*, which is two miles from *Winwick*, were inquisitive whether there were not any pregnant Wits in that School whom they might procure for Apprentices. Presently *Richard Mather* was mentioned to them as a pregnant Youth : Whereupon application was made accordingly to his Father, who was inclineable to accept of this Motion, because now his Estate was so decayed, that he almost despaired of bringing up this his Son as he had intended. But here the Finger of Divine Providence was observable ; for when his Father was ready thus to part with his Son, and his Child to go, the Lord raised up the heart of his Master, to be importunate with his Father still to keep him at School, professing that it was great pity that a Wit so prone to Learning should be taken from it, (as indeed it was) or that he should be undone by Popish Education. The Perswasions of the Master so farre prevailed, as that his Scholar was continued under him, until the fifteenth year of his Age.

It was a mercy to him, that whil'st he was yet in his Minority, he enjoyed the publick Ministry of one

Mr. *Palin*, then Preacher at *Leagh;* of whom he would say, that the remembrance of that man was Comfortable and Honourable in his thoughts, even in his old Age, though his knowledge of him was in his Childhood: He then observed such a plain, powerfull, and piercing efficacy in Mr. *Palins* Ministry, as was not to be seen in the common sort of Preachers in those dayes, by means whereof some Illumination, though not a thorough Conversion, was wrought in him.

Having been three long kept at School, he was called to leave his Fathers Family. The occasion whereof was this. At a place called *Toxteth Park* near *Liverpool*, there dwelt a wise and Religious People, who being desirous of the good of themselves and their Posterity, intended to erect a School amongst them, for the Education of their Children. It came into their mindes to send unto the Schoolmaster of *Winwick*, to enquire whether he had any of his Scholars whom he would recommend unto them for such a service: who having received their desires, forthwith communicated the same to this his Scholar, and to his Father, to see if the Motion would stand with their acceptance. He was desirous rather to have gone to the University, but his Father closed with the Offer; whence it was in fine mutually embraced, so that he removed from his Fathers house to *Toxteth* (*Anno* 1611.) there to teach School. Nor is it any disparagement to his Worth that he was once a Schoolmaster;

Schoolmaster; for very eminent Divines have been so, as of our own Nation, Mr. *Hieron*, Mr. *Whitaker*, Mr. *Vines*, not to mention others, but rather an Eminency; the like seldome known, that one should be found fit to be a *Schoolmaster at fifteen years of Age:* Yet the Lord helped him in those his young years to carry it with such Wisdome and Love and Gravity amongst his Scholars as was to admiration, so as that he was by them both loved and feared, beyond what is usual, even where there are aged Masters.

His being thus employed was more wayes than one advantageous to him: for by this means he became a more accurate Grammarian than Divines usually are. Being also diligent in his Studies whil'st he continued in this way of Imployment, he became a Proficient in other Arts, as in *Logick*, *Rhetorick*, yea and in *Theology*. Moreover, it afterwards appeared to be of God, that he was Called to such a Work in such a place, for there the effectual Conversion of his Soul unto the Lord, was wrought in his tender years, even afore his going to *Oxford;* whence he was preserved from those Corruptions which undid many of his Contemporaries, through the Temptation which in the University they met with. The means of his Conversion was partly by seeing a strange difference between himself and sundry in that godly Family, where Divine Providence had cast his Lot in *Toxteth*, viz. the Family of Mr. *Edward Aspinwall*, who was a Learned and Religious Gentleman. Now he observed

served that the way and walking of that holy man, was such as himself had not as yet been accustomed unto, which caused sad fears to arise in his Soul, lest haply he might not be in the way which leadeth unto Eternal Salvation. Also Mr. *Harrison*, then a famous Minister at *Hyton*, Preaching upon *Joh.* 3. 3. concerning the necessity of Regeneration, and at the same time reading a Book of Mr. *Perkins* his, shewing how farre a Reprobate may go, God blessed these three things not onely to *Conviction*, but to *Conversion*. This was *Anno* 1614. The pangs of the New Birth were exceedingly terrible to him, inasmuch as many times when they were at Meals in the Family where he sojourned, he would absent himself to retire under hedges and other secret places, there to lament his misery before God. But after some time, the Lord revived his broken heart, by sending the holy Spirit in the Ministry of the Word to apply the *Precious Promises* of the Gospel to his Soul.

Being thus become a *New Creature*, he was the more eminently a Blessing in the Family, and in the Calling which the Lord had disposed of him in: And such notice was taken of him, as that even from places remote Children were sent unto him for Instruction and Education; and many were, by the Lords blessing upon his Endeavours, fitted for, and sent unto the *University*. Some years having been past over in this way of Employ, he resolved (σὺν θεῷ) to spend some time in one of the Universities, as apprehending

hending that there, by converse with Learned men, and other Advantages not elsewhere to be had, he might gain more then by his private Studies in the Country. Accordingly he went to *Oxford*, and continued for some time there in *Brazen-Nose Colledge*. Being there, he was variously affected: for it was a joy to him to finde many there who had been his *quondam* Scholars. It was also a joy to him that he had such leisure to follow his Studies, and by Disputations, Lectures, Books, Conferences with Learned men, *&c.* marvellous Advantages to obtain a Treasure of Knowledge. But his heart being afore this touched with the fear of God, the great Superstition and Prophaness which he was forced there to behold, was no small grief unto him.

Soon after his coming to *Oxford*, he came into Acquaintance with the Learned Doctor *Worall*, who was helpful to him in directing him as to the course of his private Studies. Amongst other things, he advised to reade the Works of *Peter Ramus;* which counsel he followed, and saw no cause to repent of his so doing. But before he had spent so much time in *Oxford* as he could have wished that he might have done; the People in *Toxteth*, whose Children had been taught by him, sent to him, desiring that he would return unto them to instruct not so much their Children as themselves, and that not in meer Humane Literature, but in the things of God. This Call, after due Consideration, for weighty Reasons he accepted of.

of. Being then returned to *Toxteth*, he Preached his first Sermon *November* 30. 1618. There was a very great Concourse of people to hear him, and his Labours were highly accepted of by the judicious: Such was the vastness of his Memory, as that the things which he had prepared and intended to deliver at once, contained no less than six long Sermons. The people having had some taste of his Gifts, were the more importunate in their desires that he might continue amongst them. And because that could not be without *Episcopal Ordination*, they urged him to accept thereof: Not having at that time so throughly looked into that part of *Ceremonious Conformity* as afterwards, he yielded unto the Motion; and accordingly was *Ordained* (with many others on the same day) by Doctor *Morton* then Bishop of *Chester*, after the Mode of those Times. The Ordination being over, the Bishop singled out Mr. *Mather* from amongst the rest, saying, *I have something to say to you betwixt you and me alone.* Mr. *Mather* was then afraid lest some Informations might have been given in to the Bishop against him because of his *Puritanism*, thereby to prejudice him; but it hapned to be otherwise: for when the Bishop had him alone, *I have* (saith he) *an earnest Request unto you, and you must not deny me; It is that you would pray for me: for I know* (said he) *the Prayers of men that fear God will avail much, and you I believe are such an one.* Nevertheless, after that the Lord gave him to see the evil

of

of the sin of Conformity in the whole latitude of it, (for as to the substance of Conformity, even from his first entrance upon the Ministry he saw the evil thereof, and was by Divine Grace kept from being stained therewith) his Conforming (although it was at the desires of his people) to accept of this *Ordination* from the *Prelate*, was no small grief of heart to him. Many years after, one of his Sons taking notice of a torn Parchment in his Fathers Study, enquired what it is; unto whom his Father replied, That he received that when he was Ordained by the Bishop: *And* (said he) *I tore it, because I took no pleasure in keeping a monument of my sin and folly in submitting to that Superstition, the very remembrance whereof is grievous to me.*

Being as hath been related, settled in the Ministry at *Toxteth*, he resolved to change his single condition: And accordingly he became a Suitor to Mrs. *Katharine Hoult*, Daughter to *Edmund Hoult*, Esq; of *Bury* in *Lancashire*. She had (and that deservedly) the repute of a very godly and prudent Maid. The Motion for several years met with Obstructions, by reason of her Fathers not being affected towards Nonconformable Puritans: But at last he gave his Consent that Mr. *Mather* should marry his Daughter; the Match therefore was Consummated *Septemb.* 29. 1624. God made her to become a rich Blessing to him, continuing them together for the space of above 30 years. By her God gave him six Sons; four whereof

whereof (*viz. Samuel*, *Timothy*, *Nathaniel* and *Joseph*) were born in *England*, and two (*viz. Eleazer* and *Increase*)) in *New-England*. After his Marriage he removed his Habitation three miles from *Toxteth*, to *Much-Woolton*, having there purchased an House of his own; yet he was wont constantly Summer and Winter to Preach the Word at *Toxteth* upon the Lords-dayes. During his abode there, he was abundant in Labours in the Gospel: For every Lords-day he Preached twice at *Toxteth*, and once in a Fortnight on the Third day of the Week he kept a *Lecture* at the Town of *Prescot*. Also, faithful and powerful Preaching being then rare in those parts, he did frequently Preach upon the *Holy dayes* (as they are called) being often thereunto desired by godly Christians of other Parishes in that Country: And this he did, not as thinking that there was any Holiness in those times (or in any other day besides the Lords-day) beyond what belongs to every day; but because then there would be an opportunity of great Assemblies, and it is good casting the Net where there is much Fish: for which cause it might be that the Apostles Preached mostly in Populous Towns and Cities, and also (which suiteth with what we are speaking) on the *Jewish Sabbaths* after their abrogation as to any Religious tye upon Conscience for their observation. Yea and besides all this, he often Preached at *Funerals*. It is true that *Cartwright*, *Sherwood*, *Hildersham*, and many other Renowned Non-Conformists,

Non-Conformists, have scrupled Preaching *Funerall Sermons;* Also in some Reformed Churches that practice is wholly omitted, yea and Decrees of Councils have sometimes been against it; but that hath been chiefly upon account of that Custome of *Praising the dead* upon such occasions, and that many times untruly: Which *Custome* (as many Learned men have observed) is *Ethnicall*, having its rise from the Funeral Orations of the Heathen. *Publicola* made an excellent Oration in Praise of *Brutus*, which the People were so taken with, that it became a Custome that Famous men dying should be so praised, and when (as *Plutarch* saith in the Life of *Camillus*) the Women amongst the *Romans* parted with their Golden Ornaments for the Publick Good, the Senate decreed, That it should be lawful to make Funeral Orations for them also. *Hinc mortuos laudandi mos fluxit quem nos hodie servamus. Pol. Verg. de Rer. Invent. lib.* 3. *cap.* 10. Nor indeed was this Rite practised in the Church afore the *Apostacy* began. *Vide Magd. Cent.* 4. *Cap.* 6. Wherefore this faithful Servant of the Lord avoided that practice, his speech at Funerals being taken up not with Praising the Dead, but with *Instructing the Living* concerning Death, the Resurrection, the Judgement to come, and the like seasonable Truths. Thus did he Preach the Word, being instant in season and out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine. In his publick Ministry in *England* he

went over 2 *Samuel*, *Chap.* 24. *Psalm* 4. and *Psalm* 16. *Proverbs*, *Chap.* 1. *Isaiah*, *Chap.* 1. and *Chap.* 6. *Luke*, 22 and 23 *Chapters*. *Romans*, *Chap.* 8. 2 *Epist.* to *Timothy*; 2 *Epist.* of *John*; and the *Epistle* of *Jude*.

After that he had thus painfully and faithfully spent fifteen years in the Work of the Ministry, he that holds the Stars in his right hand, had more work for him to do elsewhere; and therefore the rage of Satan and wrath of men must be suffered to break forth, untill this choice Instrument had his mouth stopped in unrighteousness. The *Lecture* which he kept at *Prescot* caused him to be much taken notice of, and so was the more unto the Adversaries of the Truth an object of Envy. *Magnam famam & magnam quietem eodem tempore nemo potest acquirere.* Quint. Wherefore Complaints being made against him for Non-Conformity to the Ceremonies, he was by the *Prelates Suspended.* This was in *August*, *Anno* 1633. Under this Suspension he continued untill *November* following: But then, by means of the Intercession of some Gentlemen in *Lancashire*, and by the influence of *Simon Byby* (a near Alliance of the Bishops) he was restored again to his Publick Ministry. After his Restauration he more fully searched into, and also in his Ministry handled the Points of *Church-Discipline.* And God gave him in those dayes not onely to see, but also to Instruct others in the Substance of the *Congregationall-Way*, which came to pass by his much

much reading of the holy Scriptures, and his being very conversant in the Writings of *Cartwright*, *Parker*, *Baynes*, and *Ames*. But this restored Liberty continued not long; for *Anno* 1634. Bishop *Neal* (he who was sometimes by King *James* pleasantly admonished of his Preaching Popery, because of his carriage he taught the people to pray for a blessing upon his dead Predecessor) being now become *Archbishop of York*, sent his Visitors into *Lancashire;* of whom Doctor *Cousins* (whose *Cozening Devotions* Mr. *Pryn* hath made notorious to the World) was one: These Visitors being come into the Country μετὰ πιλλῆς φαντασίας, kept their Courts at *Wigan;* where, amongst many other unrighteous proceedings, having Mr. *Mather* convened before them, they passed a Sentence of *Suspension* against him, meerly for his *Non-Conformity* to the Inventions of men in the Worship of God. It was marvellous to see how God was with him, causing a Spirit of Courage and of Glory to rest upon him, and filling him with wisdome when he stood before those Judges, who were not willing that he should speak for himself, or declare the Reasons which convinced his Conscience of the unlawfulness of that *Conformity* which they required. Concerning the Lords presence with him at that time, himself doth in a Manuscript left in his Study thus express it: *In the passages of that day, I have this to bless the Name of God for, that the terrour of their threatening words, of their Pursevants, and of the rest of their Pomp,*

Pomp, did not so terrifie my minde, but that I could stand before them without being daunted in the least measure, but answered for my self such words of truth and soberness as the Lord put into my mouth, not being afraid of their faces at all: which supporting and comforting presence of the Lord I count not much less mercy, then if I had been altogether preserved out of their hands.

Being thus silenced from Publick Preaching the Word, means was again used by Mr. *Mathers* friends to obtain his Liberty; but all in vain. The Visitor asked how long he had been a Minister? Answer was made, That he had been in the Ministry fifteen years. And (said he) how often hath he worn the Surpless? Answer was returned, that he had never worn it. *What* (said the *Visitor*, swearing as he spake it) *preach Fifteen years and never wear a Surpless? It had been better for him that he had gotten Seven Bastards.* This was a Visitors judgement. ὀδὲν ὑγιὲς.

Wherefore the case being thus, he betook himself to a private life: and no hope being left of enjoying Liberty again in his Native Land; foreseeing also (*Sapiens Divinat*) the approaching Calamities of *England*, he meditated a Removall into *New-England*. The principall Arguments whereby he was Convinced that he had a Divine Call to engage in so great and hazardous a Design, he drew up together, and put them into form. Which because they are of weight, and

and because Posterity may thereby see what were the swaying Motives which prevailed with the First-fathers of *N. E.* to venture upon that unparallell'd Undertaking, even to Transport themselves, their Wives and Little ones, over the rude Waves of the vast Ocean, into a Land which was not sown; We shall therefore here insert them.

" Arguments tending to prove the Removing
" from *Old-England* to *New*, or to some
" such like place, to be not onely lawful,
" but also necessary for them that are not
" otherwise tyed, but free.

ARGUMENT I.

Propos. "TO *remove from a corrupt Church to*
" *a purer, is necessary for them*
" *that are not otherwise tyed, but free:* as ap-
" pears,

" 1. If a purer Church be a better gift then a cor-
" rupter Church, the aforesaid Removing mentioned
" in the Proposition, is necessary.

" The reason of the Consequence is, Because we
" are commanded to choose the best gifts, 1 *Cor.* 12.
" 31.

" But a purer Church is a better gift then a Church
" more corrupt. *Ergo.*

" 2. If

" 2. If we should not unnecessarily endanger our " selves to be corrupted, then the Removing mentioned " in the Proposition, is necessary.

" The Reason of the Consequence is, Because by " staying voluntarily in places corrupt, we do endan- " ger our selves to be corrupted, 1 *Cor.* 5. 6. *Eccles.* 9. " 18.

" But that is forbidden by the sixth Commandment. " *Ergo.*

" 3. If we ought not to behold evil voluntarily, " then the Removing mentioned in the Proposition, is " necessary.

" The Reason of the Consequence is, Because by " staying voluntarily in corrupt places, when we are " free to remove, we do behold evil voluntarily.

" But that we ought not, *Psal.* 119. 37. *Ergo.*

Assumption. " *But to remove from* England *to* " N. E. *or some such like place, is to remove* " *from a corrupter Church to a purer.* Ergo.

ARGUMENT II.

Propos. " *To remove from a place where the* " *Truth and the Professors of it are persecut-* " *ed, unto a place of more quietness and safety,* " *is necessary for them that are free.*

This appears by these Arguments; *viz.*

" 1. That

" 1. That which hath a Divine Commandment for " it, is necessary.

" But so it is here, *Matth.* 10. 23.

" 2. That which hath the imitable and commended " Example of Christ, and other faithful Servants of " God for it, is necessary, *Mat.* 11. 29. 1 *Pet.* 2. 21. " 1 *Joh.* 2. 6. *Phil.* 3. 17.

" But to remove from Persecution hath the imitable " Example of Christ, *Matth.* 2. 14. & 12. 15. *Luke* " 4. 10. *Joh.* 8. 59. & 10. 39. And of other faithful " Servants of God, *viz.* of *Elias*, 1 Kings 19. 3. *Mo-* " *ses*, Exod. 2. 15. *Paul*, Acts 9. 25. *Ergo.*

" 3. If not removing from Persecution when a man " is not otherwise tyed, but free, be a Tempting of " God, an exposing of ones self to unnecessary dan- " ger, and so against the sixth Commandment; Then " the removing mentioned in the Proposition of this " second Argument, is necessary.

" But the former is true. *Ergo.*

" 4. If not removing from Persecution when a man " is free, be a wrong to the Church, then the Proposi- " tion is true.

" The Reason of the Consequence is, Because we " ought not to wrong, but to seek the benefit and sal- " vation of the Church and Elect of God, as far as is " in us, 1 *Cor.* 10. 33. 2 *Tim.* 2. 10.

" But not removing as aforesaid is a wrong to the " Church, because it depriveth the Church of the be- " nefit of such a mans life and pains, as might if he " had

" had peace and liberty, be profitable to the Church;
" whereas a voluntary staying in places of Persecu-
" tion, &c. doth hinder profit and benefit which the
" Church might receive by such a man.
" 6. Because a mans frailty is oft times more then
" he knoweth of, and in a time of triall will utter it
" self, as appears by the Professors revolted in the
" *Palatinate.* This infirmity of mans Nature made
" *Ridley* to counsel those that were not taken to avoid
" the Realm; and Mr. *Bradford* on the same ground
" giveth the same counsel to *Erkinald Rawlins* and
" his wife. *Acts & Mon. Vol.* 3. *pag.* 518. *& pag.* 319.

Assumpt. " *But to remove from* Old England
" *to* New, *is to remove from a place where the*
" *Truth and Professors of it are persecuted,*
" *to a place of more quietness.* Ergo.

ARGUMENT III.

Propos. " *To remove from a place where we*
" *cannot enjoy all the Ordinances of God,*
" *needful to the well being of Churches and*
" *particular Christians in regard of their*
" *Spiritual estate, unto a place where we may,*
" *is necessary for them that are free.*

" 1. Because we are commanded to seek all Spi-
" ritual blessings, with all the means of the same,
" *Matth.* 6. 33. *Josh.* 6. 27. *Col.* 3. 1.

" 2. Be-

" 2. Because the Spouse of Christ will not rest " seeking her Beloved, till she finde him in the fullest " means, *Cant.* 1. 7. §. 3. 1, 2, 3.

" 3. Because there is none of the Ordinances of " God, but they are needful and profitable for the " preservation and growth of Churches and Christians " in grace. To think any of them not needful, or not " profitable, were to disparage the Wisdome of him " that appointed them.

" 4. Because if it be necessary to remove for the " enjoying of some of Gods Ordinances, it is necessary " to remove for the enjoying of all, and in the want " of any one.

" The Reason of the Consequence is, Because it " cannot be shewed from Scripture, at what Ordinance " a man is set at liberty from seeking any further by " removing. And another Reason is, Because as " some are not of necessity to the beeing and estate of " a true Church, or a true Christian, no more are " any: And as some are necessary to the well-being " of a true Church and a true Christian, even so are " all.

Assumpt. " *But that the Removal is necessary* " *for the enjoyment of some of Gods Ordi-* " *nances, as for Preaching of the Word, will* " *not be denied.* Ergo.

ARGUM.

ARGUMENT IV.

Propos. "*To remove from a Church where the "Discipline of Christ is wanting, to a Church "where it may be enjoyed, is necessary to "them that are free.*

" 1. If Discipline be an Ordinance of Christ, then "the Removing mentioned in the fourth Argument, is "necessary.

" The Reason of the Consequence is, Because the "voluntary wanting any Ordinance of Christ is sinful.

" Besides the third Argument shewed, That Remo-"val for the enjoying of all Gods Ordinances, is "necessary to them that are free.

" But Discipline is an Ordinance of Christ, *Matth.* "16. 19. & 18. 17. *Ergo.*

" 2. If Discipline be a part of Christs Kingdome, "and a necessary and effectual means for preserving "the Church, and the other Ordinances from cor-"ruption; then the removing mentioned in the "Proposition is necessary.

" The Reason of the Consequence is, Because the "voluntary wanting any part of Christs Kingdome, "any necessary and effectual means to preserve the "Church from Corruption, is sinful, *Luke* 19. 14, 27. "*Psal.* 2. 3. *Second Petition in the Lords Prayer.*

" But Discipline is a part of Christs Kingdome, a "necessary and effectual means, &c. *Isa.* 9. 6. 1 Cor. "15. 24. *Ergo.*

" 3. If

" 3. If removing from a Family where is no " Government or good order for suppressing of sin " and wickedness, to another where is, be necessary " for one that is free; then the removing mentioned in " the Proposition of this fourth Argument is necessary.

" The Reason of the Consequence is, Because there is one and the same Reason for both.

" But removing from such a Family is necessary for " one that is free, Because a voluntary staying in " places of danger is a tempting of God. *Ergo.*

Assumpt. " *But to remove from* Old England " *to* New, *is to remove from a Church where* " *the Discipline of Christ is wanting, to a* " *Church where it may be enjoyed.* Ergo.

ARGUMENT V.

Propos. " *To remove from a place where the* " *Ministers of God are unjustly inhibited from* " *the execution of their Functions, to a place* " *where they may more freely execute the same,* " *is necessary to them that are not otherwise* " *tyed, but free.*

" 1. God hath sometimes commanded a removing " in such a case as this, *Mic.* 2. 6, 10. *Acts* 22. 18.

" 2. The godly have practised a removal in such a " case, 2 *Chron.* 11. 14, 16. *Acts* 13. 46.

" 3. The Ministers gifts and talents should not be " idle

" idle, but be imployed for the Churches profit, 1 *Cor.*
" 12. 7. 1 *Pet.* 4. 10.
" 4. The sin of inhibiting the Lords Ministers, is a
" forerunner of some sudden and grievous Judgement,
" *Isa.* 30. 10, 13. when it is for no cause, or for trifles,
" *Isa.* 29. 31.

Assumpt. " *But to remove from* Old England " *to* New, *is to remove from a place where the* " *Ministers of God are unjustly inhibited, to* " *a place where they may more freely execute* " *their Functions.* Ergo.

ARGUMENT VI.

Propos. " *To remove from a place where are* " *fearful signs of Desolation, to a place where* " *one may have well-grounded hope of preser-* " *vation, and of Gods protection, is necessary* " *to them that are free.*

" 1. Because it is the property of a wise man to
" foresee the plague, and to hide himself, *Prov.* 22. 3.
" 2. Because God hath commanded to remove in
" such case, *Mic.* 2. 10. So *Lot* was commanded to
" go out of *Sodom*, before the destruction thereof,
" *Gen.* 19.
" 3. Because there are commended Examples of
" them that have done this; as of *Noah* retiring into
" the Ark, *Lot* leaving *Sodom*, The godly leaving
" *Jeru-*

"*Jerusalem*, a little before the last destruction thereof "by the *Romans*, and going forth to *Pella*. See "*Brinsley* in *True Watch*, *Part* 3. *pag.* 76. 118. "*Cartwright* on *Prov.* 22. 3. and *Junius* on *Revel.* "12. 14.

" 4. Because Nature teacheth to seek ones own "preservation.

" 5. Because the sixth Commandment teacheth the "same, and maketh voluntary staying in places of "danger to be a degree of Self-murther.

Assumpt. "*But to remove from* Old England "*to* New, *is to remove from a place where are* "*signs of fearful Desolation, to a place where* "*one may have well-grounded hope of Gods* "*protection.*

" This Assumption is made good by the proof of "two things: First, That in *Old England* there are "many signs of fearful Desolation. Now signs of "Desolation are such as these, and whether they be "found in *England*, let it be considered.

" 1. Abundance of sin and sinners, *Hos.* 4. 1, 2. *Jer.* 5. "9.

" 2. Impunity of sin and sinners.

" 3. General Security, 1 *Thess.* 5. 2, 3. *Matth.* 24. "38. *Luke* 17. 28, 29. *Zeph.* 1. 12.

" 4. The taking away of Gods dear and faithful Ser- "vants, *Isa.* 57, 1.

" 5. Not profiting by former Judgements, *Amos* 4. 6,
" 7, &c.
" 6. Warnings by the Lords Ministers, *Amos* 3. 7.
" *Isai.* 44. 26.
" 7. Examples of Gods wrathful Judgements on others
" no worser sinners, *Jer.* 7. 12. *Rom.* 11. Mr. *Brins-*
" *ley* sheweth at large, That the same sins which
" brought the Captivity of 70 years on *Judah*, do as
" much abound in *England* as ever they did in *Judah*,
" and that therefore we may certainly expect desola-
" tion for our sins, unless course were taken speedily
" by general Repentance and Reformation to pacifie
" the Lords wrath. *In* 3*d Part* of *True Watch*,
" throughout the whole Book, and more especially in
" *pag.* 493. *&* 503, *&c.*
" The other thing to make good the Assumption, is,
" That in *New-England* one may have well-grounded
" hope of Gods protection, and for that there are these
" Reasons:
" 1. The promise of God to preserve Churches and
" Christians which purely observe his Word and Ordi-
" nances; faithfully execute Justice and Judgement,
" *&c.* For which, see these places; *Isa.* 4. 5, 6. 2 *Cor.*
" 15. 2. *Revel.* 3. 8, 9, 10. *Isa.* 52. 17. *&* 54. 17.
" 2. The Example of Gods protecting and preserving
" such in former time, as 2 *Chron.* 17. 3, 4, 9, 10. As
" long as *Israel* kept and walked in Gods wayes, no
" enemy was able to prevail against them, *&c.*

" 3.

" 3. No instance can be given to the contrary, when " God ever suffered any people to perish that did " purely observe his Ordinances, and execute Justice " and Judgement, untill by their defection and sin they " had forfeited their happiness, and made themselves " naked, and caused their Shield to depart from them. " *Ergo*, &c.

An Argument concerning Ministers onely.

" TO *remove from such a place where the* " *Pastors of the Congregation cannot exer-* " *cise the Lords Discipline by Ruling and* " *Governing their own Flocks by Censuring* " *those that ought to be Censured*, &c. *to a* " *place where they may do it, is necessary for* " *them that are free.*

" 1. Because they are commanded to fulfill their " Ministry, and to perform all the parts of their Pas- " toral Office, *Coloss.* 4. 17. 2 *Tim.* 4. 5. And this of " Administring the Keyes of Discipline is one, *Matth.* " 16. 19.

" 2. Because Christ hath no where dispensed with " them in any part thereof.

" 3. Because God hath reproved them that have failed " to do this, *Rev.* 2. 20.

" 4. Because Parents and Masters are bound to re- " move if they were in such Commonwealths, where " they might not be suffered to Rule and Govern their " own

" 3. No message can be given to the [illegible], when
" God hath suffered any [illegible] to [illegible]
" [illegible]
" [illegible]
" had [illegible]
" [illegible]
" [illegible]

An Argument concerning Ministers [illegible]

" THE [illegible] from such a place where the
" Pastors of the Congregations cannot [illegible]
" care [illegible]
" [illegible]
" [illegible]
" place where they [illegible]
" [illegible]

" 1. Because [illegible]
" [illegible]
" [illegible]
" [illegible]
" [illegible]

" 2. Because [illegible]
" [illegible]

" 3. Because [illegible]
" [illegible]

" 4. Because [illegible]
" [illegible]
" they might not be [illegible]
" [illegible]

" own Children and Servants. The reason thereof is, " Because they are bound to preserve their Children " and Servants from being overthrown, if it be in their " power; but where such restraint is, they are in " danger to be overthrown.

" Now the Consequence of the Reason is, That then " Ministers being free, are bound to remove, if they be " in such place where they may not govern their own " Flocks.

" The reason of which Consequence is, Because of " Parents and Masters over their Children and Ser- " vants, and of Pastors over their Congregations, there " is *par Ratio*, That if one be bound in case aforesaid " to remove, the other are bound in the like case to " remove also.

These Arguments were thus presented to the Consideration of some godly Ministers, and other Christians in *Lancashire*, at several Meetings for that end. Nothing was satisfactorily said to take off the strength of these Reasons: But many were thereby perswaded that his call to *New-England* was clear, yea even his own people at *Toxteth*, who did so dearly love his Person, and highly prize his Ministry, yet thought he was now called of God to leave them. And hereunto he was the more inclined, by some Letters of Mr. *Cottons* and Mr. *Hookers* who were lately arrived in *New-England*, and wrote (as then there was cause) very encouragingly unto godly people to come after them.

Mr.

Mr. *Hooker* in one of his Letters had this expression; *In a word* (saith he) *if I may speak my own thoughts fully and freely, though there are very many places where men may receive and expect more Earthly Commodities, yet I do believe there is no place this day upon the face of the Earth, where a gracious heart and a judicious head may receive more spiritual good to himself, and do more temporal and spiritual good to others.*

Being then fully satisfied concerning the clearness of his Call for *New-England*, after many Prayers, and extraordinary seekings unto God, he engaged upon the transportation of himself and Family thither. His parting with his People and other Friends in *Lancashire*, was like *Paul's* taking his leave of *Ephesus*, with much sorrow, many tears being shed by those who expected to see his face no more in this world. This Journey was begun in *April* 1635. when he travelled to *Bristol* in order to take Ship there. In this Journey he was forced (as sometime *Brentius* was) to change his outward Habit that he might travel *incognito*, because Pursevants were designed to Apprehend him; but by this means he escaped them. From *Bristol* he set Sail for *New-England May* 23. 1635. The Lord, after manifold Trials of Faith and Patience, brought him in safety to the desired Haven. It is seldome known, that a man designed in Gods Eternal Counsel to special Service for his Name, doth not at one time or other experience *Eminent Deliverances of Providence:*

dence: So it was with this Servant of the Lord not once nor twice. Sundry eminent Salvations from deadly Dangers did the Lord vouchsafe unto him in his Childhood, which he would speak of in his old Age: but the most remarkable and memorable of all other, was that which hapned to him on the mighty Waters, where he that sits upon the Floods, and stilleth the raging of the Sea when the Waves thereof roar, and whom the winds obey, shewed himself wonderful in goodness; for when the Vessel was upon the Coasts of *New-England*, there arose a fearful Storm (which the *Americans* are wont to call an *Hiracano*) by means whereof they were in no small danger; And had not the Lord strangely turned the Wind in an instant, they had all perished upon the Rocks which were just before, and within sight of them in the Ship. The Relation of this observable Providence we shall here set down in Mr. *Mathers* own words, left written by himself in his *Journall* from *Lancashire* to *New-England*. Thus he writeth concerning it.

August 15. 1635. *The Lord had not yet done with us, nor had he let us see all his Power and Goodness which he would have us take the knowledge of: And therefore about break of day, he sent a most terrible Storm of Rain and Easterly Wind, whereby we were in as much danger, as I think ever people were. When we came to Land, we found many mighty Trees rent in pieces in the midst of the Bole, and others turned up by the*

the Roots, by the fierceness thereof. We lost in that Morning three Anchors and Cables, one having never been in the water before; two were broken by the violence of the Storm, and the third cut by the Seamen in extremity of distress, to save the ship and their and our Lives. And when our Cables and Anchors were all lost, we had no outward means of Deliverance but by hoysing Sail, if so be we might get to Sea, from amongst the Islands and Rocks where we had Anchored: But the Lord let us see that our Sails could not save us neither, no more than the Cables and Anchors; for by the force of the Wind and Storm the Sails were rent asunder, and split in pieces as if they had been but rotten Rags, so that of divers of them there was scarce left as much as an hand-breadth, that was not rent in pieces, or blown away into the Sea: So that at that time all hope that we should be saved, in regard of any outward appearance, was utterly taken away; and the rather, because we seemed to drive with full force of Wind directly upon a mighty Rock standing out in sight above water, so that we did but continually wait when we should hear and feel the doleful crashing of the Ship upon the Rock. In this extremity and appearance of Death, as distress and distraction would suffer us, we cried to the Lord, and he was pleased to have compassion upon us: for by his over-ruling Providence, and his own immediate good hand, he guided the Ship past the Rock, asswaged the violence of the Sea and of the Wind. It was a day

a day much to be remembred, because on that day the Lord granted us as wonderful a deliverance, as I think ever any people had felt. The Seamen confessed they never knew the like. The Lord so imprint the memory of it in our hearts, that we may be the better for it, and be careful to please him, and to walk uprightly before him as long as we live. And I hope we shall not forget the passages of that morning untill our dying day. In all this grievous Storm my fear was the less, when I considered the clearness of my Calling from God this way. And in some measure (the Lords holy Name be blessed for it) he gave us hearts contented and willing that he should do with us and ours what he pleased, and what might be most for the glory of his Name, and in that we rested our selves. But when news was brought us into the Gun-room that the danger was past, Oh how our hearts did then relent, and melt within us! we burst out into tears of joy amongst our selves in love unto our gracious God, and admiration of his kindness, in granting to his poor Servants such an Extraordinary and Miraculous Deliverance. His holy Name be blessed for ever!

Thus farre is Mr. *Mathers* Relation of this signal Providence, as left written with his own hand. And this is the more to be taken notice of, because the lives of several Choice Instruments of Gods Glory, were then saved: For not onely Mr. *Mather* himself, but two of his Sons, who are now faithfull Ministers of God, were

were in that Vessel; and so likewise was that Worthy Minister of Christ Mr. *Jonathan Mitchell*, late Faithful and Famous Pastor of the Church of *Cambridge* in *New-England*, he being then a Childe of Eleven years of Age. Also this Deliverance is the more remarkable, in that several Vessels were cast away in that Storm. A Ship called the *Angel Gabriel*, which set out from *Bristol* with the Vessel wherein Mr. *Mather* was, being then at Anchor at *Pemequid*, was broken in pieces; and the very same strange and sudden turn of Wind which saved the Vessel wherein Mr. *Mather* was, ruined the other which came from *England* at the same time. Also there was then a Ship, going between *Piscataqua* and the *Bay*, which was cast away in this Storm, and all the people therein lost, except two that were spared to report the News. And amongst others in that Vessel which then perished, there was a precious Minister of the Gospel, *viz.* Mr. *Avery*, who with his Wife and five Children all perished. This Minister (though it be a *Digression*, yet the Story being so worthy of remembrance, let it here be recorded) every moment expecting that the next Wave would be a Wave of Death, lifted up his eyes to Heaven, saying, *Lord, I cannot challenge a Promise of the preservation of my life, but according to thy Covenant I challenge Heaven:* Which he had no sooner spoken, but a Wave immediately came and swept him away, and so wafted him to Heaven indeed. And by the way let it further be

be noted, That this which hath been mentioned is the onely Vessel which miscarried with Passengers from *Old England* to *New;* so signally did the Lord in his Providence own the Plantation of *New-England.*

But (to digress no further) this Storm being allayed, the Lord brought them safe to an Anchor before *Boston, August* 17. 1635. Mr. *Mather* abode with his Family for some Moneths in *Boston*; and both he and his gracious Consort joyned to the Church there.

Being thus by a mighty hand and an out-stretched Arm brought into *New-England*, Motions from sundry Towns were soon presented to him, desiring that he would imploy the talent which the Lord had enriched him with, for the work of the Ministry amongst them. At the same time he was desired at *Plimouth, Dorchester*, and *Roxbury*. Being in a great strait in his own minde which of these *Invitations* to accept of; Considering that in difficult cases Counsel is an Ordinance of God, whereby he is wont to discover his will, he therefore referred himself to the Advice of some judicious Friends; amongst whom, Mr. *Cotton* and Mr. *Hooker* were chief, who met to Consult of this weighty Affair; And their Advice was, That he should accept of the Motion from *Dorchester*. Which being accordingly accepted of by him, he did (by the help of Christ) set upon that great Work of *Gathering a Church*; the Church which was first planted in that place being removed with the Reverend Mr. *Warham* to *Conecticot*.

There

There was an *Essay* towards Gathering a Church *April* 1. 1636. but by reason that the Messengers of Neighbour-Churches were not satisfied, concerning some that were intended Members of that Foundation, the Work was deferred untill *August* 23. when a Church was Constituted in *Dorchester* according to the Order of the Gospel, by Confession and Profession of Faith; and Mr. *Mather* was chosen *Teacher* of that Church.

Being thus again settled in the Lords Work, he therein continued unto his dying day; the Lord making him an Eminent Blessing not onely to *Dorchester*, but to all the Churches and Plantations round about, for the space of near upon Four and thirty years.

It is a true Observation which many from *Luther* have taken up, *viz.* That three things make an able Divine.

1. *Medidatio;* Study. Such a one must give himself to Reading and Meditation.

2. *Oratio*; Prayer. A Man of God must be a man of Prayer, even ever & anon upon his knees before God: And *benè Orasse est benè Studuisse. Bradford* the Martyr and *Cartwright* the Confessor, studied kneeling.

3. *Tentatio;* Temptation. As when Christ was to enter upon his Public Ministry he was grievously *tempted;* so it is wont to be with his Servants, and so it was with this good man. The Lord having great Service

Service for him to do, he must undergo great Temptations, that he might be the better fitted for that whereunto he was called.

Wherefore before, and for some years after his accepting Office-Relation in *Dorchester*, he was in much Spiritual distress by reason of uncertainties concerning his own Eternal estate. He did (as in wisdome he was bound to) keep these troubles secret from men, onely he revealed the distress of his Soul to that great Divine Mr. *Norton*, then *Teacher* to the Church in *Ipswich*, unto whom (under Christ) God gave the tongue of the Learned to speak a word in season, whereby his Soul was Comforted; the Lord giving him to see that he was walking to Heaven in the same way that *David*, *Asaph*, *Heman*, *&c.* had gone before him.

During the time of his Pilgrimage in *New-England* he under-went not so many Changes, as before that he had done; for he never removed his Habitation out of *Dorchester*, albeit he had once serious thoughts that way, by reason that his old people in *Toxteth*, after that the *Hierarchy* was deposed in *England*, sent to him, desiring his return to them: But *Dorchester* was in no wise willing to foregoe their interest in him, therefore he left them not. Nevertheless, he did in *New-England* (as in a Wilderness might be expected) experience many Trials of his Faith and Patience. That which of outward Afflictions did most agrieve him, was the Death of his dear Wife, who had been for so many years

years the greatest outward Comfort and Blessing which he did enjoy: Which Affliction was the more grievous, in that she being a Woman of singular prudence for the Management of Affairs, had taken off from her Husband all Secular Cares, so that he wholly devoted himself to his Study, and to Sacred Imployments. After he had continued in the state of Widowhood a year and half, he again changed his Condition, and was Married to the pious Widow of that deservedly Famous Man of God Mr. *John Cotton;* and her did God make a Blessing and a Comfort to him during the remainder of his dayes.

Old Age now being come upon him, he was sensible of the Infirmities thereof, being in his latter years something thick of Hearing: Also (as it was with great *Zanchy*) the sight in one of his Eyes failed, seven years before his Death. Yet God gave him Health of Body and Vigour of Spirit in a wonderful measure, so as that in fifty years together, he was not by Sickness detained so much as one Lords-day from Publick Labours. Which continued Health (as to Natural causes,) proceeded partly from his strong Constitution of Body, and partly from his accustoming himself to a plain and wholsome Diet. *Bona Dicta est potior quovis Hippocrate.* He never made use of any Physician, nor was he ever in all his life sick of any acute Disease. Onely the two last years of his *Life* he was sorely afflicted with that Disease which some have

called *Flagellum Studiosorum*, viz. *The Stone*, which at last brought him to an end of all his Labours and Sorrows.

Concerning the Time and Manner of his Sickness and Death, thus it was. There being some Differences in *Boston*, Counsel from Neighbour-Churches was by some desired, to direct them in the Lord what should be done: Accordingly the Churches sent their Messengers; and *Dorchester* Church, amongst others, sent Mr. *Mather* their aged *Teacher*, who Assembled in *Boston*, *April* 13. 1669. He was, because of his Age, Gravity, Grace and Wisdome wherewith the Lord had endowed and adorned him, chosen the *Moderator* in that *Reverend Assembly*. For divers dayes after his being thus in *Consultation*, he enjoyed his Health as formerly, or rather better then for some time of late. But as *Luther* when Assembled in a *Synod* was surprized with a violent Fit of the Stone, whence he was forced to return home, his Friends having little hopes of his life; so it was with this holy man. For *April* 16. 1669. he was in the night, being then in his Sons house in *Boston*, taken exceeding ill through a totall stoppage of his Urine. The next morning he therefore returned home to *Dorchester*. Great was the favour of God towards him, that he should be *found about* such *a blessed Work*, as then he was ingaged in, for the Lord found him sincerely and earnestly endeavouring to be a Peace-maker. His being

ing thus taken when at a Synod, brings to minde that of the *German Phœnix;*

Viximus in Synodis, & jam moriemur in illis.

Now as usually Providence so ordereth, that they who have been speaking all their lives long, shall not say much when they come to die: Blessed *Hooker* in his last Sickness, when Friends would have had him answered to some Enquiries which might have made for their Edification after he was gone, he referred them wholly to the things which he had taught them in his health, because then he had enough to do to grapple with his own bodily weakness, *&c.* Neither did this good man speak much in his last Sickness either to Friends or to his Children. Onely his Son who is now *Teacher* of a Church in *Boston*, coming to visit his Father, and perceiving the Symptomes of Death to be upon him, said unto him, *Sir, if there be any speciall thing which you would recommend unto me to do, in case the Lord should spare me upon the Earth, after you are in Heaven, I would intreat you to express it.* At the which, his Father making a little pause, and lifting up his eyes and hands to Heaven, replied, *A speciall thing which I would commend to you, is, Care concerning the Rising Generation in this Country, that they be brought under the Government of Christ in his Church; and that when grown up and qualified, they have Baptism for their Children. I must confess I have*

I have been defective as to practise, yet I have publickly declared my judgement, and manifested my desires to practise that which I think ought to be attended, but the Dissenting of some in our Church discouraged me. I have thought that persons might have Right to Baptism, and yet not to the Lords Supper; and I see no cause to alter my judgement as to that particular. And I still think that persons qualified according to the Fifth Proposition of the late Synod-Book, have Right to Baptism for their Children.

His bodily Pains continued upon him untill *April* 22. when in the Morning his Son aforementioned, coming to visit him, asked his Father if he knew him; to whom he Replied that he did, but was not able to speak any more to him: Whereupon his Son saying, *Now you will speedily be in the joy of your Lord;* His Father lifted up his hands, but could not speak. Not long after his Son again spoke to him, saying, *You will quickly see Jesus Christ, and that will make amends for all your pains and sorrows:* At which words his Father again lifted up his hands; but after that he took notice of no person or thing, but continuing speechless untill about 10 *h. P.M.* he quietly breathed forth his last. Thus did that Light that had been shining in the Church above Fifty years, Expire.

As some of the Lords precious ones have had a reall apprehension and præsense of their approaching Dissolution imprinted on their Spirits; so it is noted of

of *Ambrose* and of *Gorgonia* of old; and of *Gesner*, *Melancthon*, and *Sanford* among Modern Divines: Thus it was with this holy man some time afore his departure. The last Text which he taught from, and insisted long thereon, was that 2 *Timothy* 4. 6, 7, 8. *I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge will give me at that day; and not to me onely, but unto all them also that love his appearing.* And the portion of Scripture which before that he had insisted upon, was *Job* 14. 14. *All the dayes of my appointed time, will I wait till my change come.* The Lord found his blessed Servant so doing. Also the last private *Conference-Meeting* which he was at in *Dorchester*, he had prepared to speak from those words, 2 *Cor.* 5. 1. *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens:* But bodily pains prevented him from speaking what was in his heart to have expressed; the Lord intending that he should no more speak of, but see that place which he had so much and so often thought on, and long prayed and longed to enjoy.

He was, especially in his last sickness, *a Pattern of Patience.* For although extremity of pain, without any acute Disease, was that which brought him to his

Grave, yet he did never so much as once cry out from first to last; and it was very rare to hear him so much as groan (but never grumble) under his dolorous Griefs. In this Sickness, whereof he died, he was much delighted in reading Doctor *Goodwins* Discourse about *Patience*, in which Book he read till the very day of his death. Once in his Sickness, his Son saying to him, that inasmuch as several small Stones were come from him in his Urine, now possible he might have some ease; his Father answered with an affecting earnestness of expression, *As for that matter, the Will of the Lord be done.* Such was his grace and patience. And at the same time his Son saying to him, *God hath shewed his great faithfulness unto you, having upheld you now for the space of more than Fifty years in his Service, and employed you therein without ceasing, which can be said of very few men upon the face of the whole Earth.* His Father replied, *You say true; I must acknowledge the mercy of God hath been great towards me all my dayes: but I must also acknowledge, that I have had many failings, and the thought of them abaseth me, and worketh patience in me.* When any one asked him how he did; his usual Answer was, *Far from well, yet far better than my iniquities deserve.* Thus did he (like old *Austin* who died reading the Penitential Psalms) keep *up a spirit of Repentance* to the last.

As he was a man faithful and fearing God above many,

many, so the Lord shewed great faithfulness unto him, both in making him serviceable unto the last, yea and continuing the vigour of his Spirit, and power of his Ministry. Few men, though young, are known to Preach with such vigour as he did but ten dayes before his death. Also the Lord was faithful and gracious to him, in respect to his Children. It was a special token of Divine favour unto some of the Ancients, that their Sons after them succeeded in the Ministry; so was it with the Fathers of *Gregory*, *Nazianzen*, *Gregory Nyssen*, *Basil*, *Hilary*, *&c.* And the Lord cheered the heart of this his Servant in his old Age, by giving him to see most of his Sons imployed in the Ministry many years before their precious Father's decease. He left four Sons in that Work; one of whom, *viz.* Mr. *Eleazer Mather*, late Pastor of the Church at *Northampton* in *New-England*, went to his rest about three Moneths after his Father, with him to sound forth the praises of God amongst the Spirits of just men made perfect. The other three are yet surviving, *viz.* Mr. *Samuel Mather*, Teacher of a Church in Dublin; Mr. *Nathaniel Mather*, late Minister of *Barnstable* in *Devon*, and since in *Rotterdam* in *Holland*; and *Increase Mather* of *Boston* in *New-England*.

Concerning his Judgement. Touching matters of *Faith and Doctrine*, his large Catechism which contains the Summe of the Body of Divinity, doth sufficiently

ciently manifest his *Orthodoxness* to the World. Indeed he was a strenuous opposer of the Errours of the Times. Touching *Worship and Discipline*, he was for the true Congregational-Way, in opposition to both the Extremes of *Brownism* on the one hand, and *Presbyterianism* on the other hand. As for *Brownism*, he was of the same apprehension with Mr. *Dod* and Mr. *Cotton*, That God is not wont to make choice of men infamous for gross Vices (as that *Brown* and *Barrow* were) to be the Discoverers of momentous Truths. And to manifest that he was farre from the Errour of that Way, he hath left a judicious Manuscript, proving that although *Power*, i. e. *Priviledge* and Liberty doth belong to the *Fraternity*, yet that *Rule* is proper to the *Presbytery* of the Church. As for *Presbyterianism*, his Printed Books in Answer to Mr. *Herle* and Mr. *Rutherford*, shew how farre he was distant from that Perswasion. Also some years before his Death, he prepared for the Press an Elaborate Discourse, Entituled, *A Plea for the Churches of New-England;* divided into Two Parts: *The former being an Answer to Mr.* Rathbands *Narration of Church-Courses in* New England; *The other containing Positive Grounds from Scripture and Reason, for the Justification of the Way of the Churches in New-England.* Not many weeks before his death a Friend acquainting him, that some reported that he had declared himself to be a Presbyterian; He replied, *You tell*

tell me a strange thing: I have written Books in Defence of the Congregationall-Way, as differing from the Presbyterian, and doth any one say I declared my self for that Perswasion? It is nothing so. At the same time it being said to him, that he had the principal hand in the *Platform of Discipline*, and had he not changed his judgement from that? His Answer was, *No, not in any one particular that I know of.*

His way of Preaching was plain, aiming to shoot his Arrows not over his peoples heads, but into their Hearts and Consciences. Whence he studiously avoided obscure phrases, Exotick Words, or an unnecessary citation of Latine Sentences, which some men addict themselves to the use of. Mr. *Dod* was wont to say, That *so much Latine was so much flesh in a Sermon:* So did this humble man look upon the affectation of such things in a *Popular Auditory* to savour of Carnal wisdome. The Lord gave him an excellent faculty in making abstruse things plain, that in handling the deepest Mysteries he would accommodate himself to Vulgar Capacities, that even the meanest might learn something. He knew how to express καινὰ κοινῶ καὶ κοινὰ καινῶς. He would often use that Saying, *Artis est celare Artem.* And much approved that of *Austin; If* (said he) *I preach Learnedly, then onely the Learned and not the Unlearned can understand and profit by me; but if I preach plainly, then Learned and Unlearned both can understand, so I may*

may profit all. He was *Mighty in the Scriptures:* Whence Mr. *Hooker* would say of him, *My brother* Mather *is a mighty man.* Also his usuall way of Delivery was very Powerful, Awakening, and Zealous; especially in his younger years, there being few men of so great strength of body as he, which together with his natural fervour of Spirit, being sanctified, made his Ministry the more powerful. And the Lord went forth with his Labours to the Conversion of many both in *England* and in *New-England.* Yet though his way of Preaching was plain and zealous, it was moreover Substantial and very Judicious. Even in his beginning times, Mr. *Gillebrand* (a famous Minister in *Lancashire;* and the more famous, for that though he did exceedingly Stammer in his ordinary discourse, he would Pray and Preach as fluently as any man) once having heard him Preach, asked what his Name might be? And answer being made that his Name was *Mather;* Nay (said Mr. *Gillebrand*) call him *Matter*, for believe it this man hath Substance in him. Yea, such was his *Solidity of Judgement*, that some who were his Opposites, yet did therefore greatly respect and honour him. Doctor *Parr* (then Bishop in the Isle of *Man*) having heard Mr. *Mather* was Silenced, lamented it, saying, *If* Mather *be Silenced I am sorry for it, for he was a solid man, and the Church of God hath then a great loss.*

Because he was esteemed eminently *Judicious*, therefore

therefore amongst the Reverend Elders in *New-England*, he was much improved in Managing the Controversies then under Debate about Church-Government. The Discourse about the *Church-Covenant*, and the Answer to the XXXII. *Questions*, both written *Anno* 1639. although they pass under the Name of the Elders of *New-England*, Mr. *Mather* was the sole Author of, as Mr. *Cotton* in his Answer to *Baily*, *pag.* 70. and Answer to *Williams*, *pag.* 63. and Mr. *Nathaniel Mather* in his Epistle to the XXI. *Questions* concerning Church-members and their Children, have truely related. And when there was a Synod called to Convene at *Cambridge*, *Anno* 1647. that Reverend Assembly desired three Elders to draw up *A Modell of Church Government* against the next Session, *viz.* Mr. *Cotton*, Mr. *Mather*, and Mr. *Partrich*. The Printed Platform of Discipline is for the substance of it the same with that which was Composed by Mr. *Mather*. It might be said of him, as was said of that blessed *Martyr*, that he was *sparing in his Diet*, *sparing in his Speech*, *most sparing of all of his Time*. He was very diligent both as to duties of general and particular Calling, which are indeed the two Pillars upon which Religion stands. As to his general Calling; He was much in Prayer, especially in his Study, where he oft-times spent whole dayes with God in suing for a Blessing upon himself and Children, and upon the people to whom he was related, and upon the

the whole Country where he lived. The Requests which upon such occasions he put up to God in Jesus Christ, and also how his heart was moved to believe that God heard him, he left (many of them) in writing amongst his private Papers, I suppose that so himself might have recourse unto those *Experiences* in a time of darkness and Temptation; also that his Sons after him might see by their Fathers Example, what it is to *walk before God*. Now what a loss is it to the world when such a Righteous man is taken away! Well might *Philo* and *Jerome* weep bitterly, when they heard of the death of any such men, because it portended evil to the places where they had lived, and served God. As he was much in Prayer, so he was very frequent in *Hearing the Word*. It was his manner to attend several Lectures in Neighbour-Congregations, untill his Disease made him unable to ride; yea and usually even to his old Age (as did Mr. *Hildersham*) he took Notes from those whom he heard, professing that he found profit in it.

As to his particular Calling, he was even from his youth a hard Student. Yea his minde was so intent upon his Work and Studies, that the very morning before he died, he importuned those Friends that watched with him to help him into his Study: They urging that he was not able to go so farre, he desired them to help him and try; which they did: but ere he was come to the door of his Lodging-room, *I see* (saith

(saith he) *I am not able, yet I have not been in my Study several dayes, and is it not a lamentable thing that I should lose so much time?* After his entrance upon the Ministry, he was not onely in *England* (as hath been said) but in *New-England* abundant in Labours: for except when he had an Assistant with him (which was seldome) he Preached twice every Lords-day; and a Lecture once a fortnight, besides many occasionall Sermons both in Publick and in Private. Also he was much exercised in answering many practical *Cases of Conscience*, and in Polemical, especially Disciplinary Discourses. In his Publick Ministry in *Dorchester* he went over *The Book of Genesis to Chap.* 38. *Psalm* 16. *The whole Book of the Prophet Zechariah. Matthews Gospel*, to *Chap.* 15. 1 *Epist.* to *Thess. Chap.* 5. *And the whole Second Epistle of* Peter; *his Notes whereon he reviewed, and Transcribed for the Press*, not many years before his decease.

Notwithstanding those rare Gifts and Graces wherewith the Lord had adorned him, he was exceeding low and little in his own eyes. Some have thought that his greatest errour was, that he did not magnifie his Office, as he might and sometimes should have done. If a man must erre, it is good erring on that hand. *Humble enough, and good enough*, was the frequent Saying of a great Divine. And another observeth, *That every man hath just as much and no more*

true worth in him, as he hath Humility. *Austine* being asked which was the most excellent grace, answered, *Humility;* and which was the next, answered, *Humility;* and which was the third, replied again, *Humility.* That indeed is *Comprehensively All*, being of great price in the sight of God: And if so, Mr. *Mather* was a man of much Reall Worth.

It hath been the manner of some, in writing Lives to insert the *Wills* of those whose Lives and Death they have described. The last *Will and Testament* of him, whose Life and Death hath thus been related, breathing forth a most humble, holy and gracious Spirit, we shall here subjoyn the Preface and Conclusion of it. It was written with his own hand, *Octob.* 16. 1661. And beginneth as followeth.

So *Beza* in the Life of *Calvin.* *Bannosius* in the Life of *Ramus*, &c.

I *Richard Mather*, considering the certainty of death, and the uncertainty of the time thereof; and withall knowing it to be the will of God that a man should set his House in order before he depart this life, Do make this my last Will and Testament in manner following. First of all, I acknowledge the rich and wonderful Grace and Mercy of Almighty God, whose hands have made me and fashioned me, and who took me out of my Mothers Womb, that having made me a Man, who might have made me a Beast or other Creature; He hath also by his good Providence preserved the beeing and comfort of my life all the dayes of my Pilgrimage untill now, even for the space of these Sixty five years: During all which time, he hath not suffered me to want either food or raiment, or the

or the service of any creature, which hath been requisite for my comfortable subsisting in this World; which I acknowledge to be the bounteous gift of Him who is Lord of all Creatures, and the High Possessor of Heaven and Earth. Next of all, and more especially I am bound to give Thanks and Praise to Him whil'st I have any beeing, that I being a Childe of Wrath by Nature as well as others, and being born in a place of much Profaneness and Popery, he hath of his abundant grace vouchsafed to draw me out of that woful estate of Sin and Ignorance wherein I lay, and to make himself and his Christ known unto me by the Gospel, of which grace I was most unworthy; and in his great patience and mercy to bear with my manifold and great offences, both before and since the time of his gracious Calling of me, though for my unworthy walking in many particulars, I might justly have been for ever rejected of him. Yea and such hath been his rich grace, that he hath vouchsafed to put me an unworthy creature into the Ministry of the Gospel of his Son, that I should not onely know and profess the same (which is unspeakable mercy) but be also a Preacher of it unto others. In which Imployment if any thing hath been done which hath been pleasing unto him, or any way beneficiall to any Childe of his, it hath not been I that have done the same, but the grace of God which was with me. For I must needs acknowledge to the praise of his Patience and Grace, That in my poor Ministration for the space of these Forty two years and upwards, I have been much defective in Wisdome and Watchfulness over the peoples souls, in Purity, in Faithfulness, in Uprightness, Meekness, Humility and Zeal: And because of these, and many other my defects and offences against the Lord, I stand in much need this day of mercy

mercy and forgiveness through his Christ, and have no cause to look for any acceptance either in this or in another World, for any Righteousness of my own, either as touching my Ministry or otherwise, but disclaiming all thought of that kinde, my onely trust and hope is to be accepted of him, and (when this life shall end) to be saved in his Heavenly Kingdome meerly by his Free-grace, and the Obedience and precious Passion and Intercession of his dear Son. And concerning Death, as I do believe it is appointed for all men once to die; so, because I see a great deal of unprofitableness in my own life, and because God hath also let me see such vanity and emptiness even in the best of those Comforts which this life can afford, that I think I may truely say, That I have seen an end of all perfection: Therefore if it were the will of God, I should be glad to be removed hence, where the best that is to be had doth yield so little satisfaction to my Soul, and to be brought into his presence in glory, that there I might finde (for there I know it is to be had) that satisfying and All-sufficient contentment in him, which under the Sun is not to be enjoyed. In the mean time I desire to stay the Lords leisure. *But thou, O Lord, how long!* Now concerning my Outward Estate, sith the Earth is the Lords and the fulness thereof, the habitable World, and all that is therein; to him therefore belongs the praise of all that I possess in this kinde: And for the portion thereof which he hath given unto me, it is my minde and will, if so it please his Highness, that after my decease the same may be disposed of as followeth, &c.

Having thus graciously expressed himself, he proceeds to the disposal of his Temporal Estate; which being of private Concernment, we shall not here trou-

ble

ble the World therewith. But after the disposal of that, he concludeth with a most Solemn Charge to his Children; with the rehearsall whereof we shall finish. It is in words following.

Concerning my Son *Timothy*, with all the rest of my Beloved Sons, as I hope God hath already made them partakers, at least sundry of them, of his saving grace in Christ, for which I and they have cause to be endlessly thankful; so I think it not amiss, for the furtherance of their Spiritual good, to lay upon them this serious and solemn Charge of a Dying Father, That none of them presume after my decease to walk in any way of sin and wickedness in one kinde or another, or in a careless neglect of God, and the things of God, and of their own salvation by Christ: for if they shall so do (which God forbid) Then and in such case I hereby testifie unto them, That their Father which begat them, and their Mother which bore them, with all the Prayers which they have made, and Tears which they have shed for them, their Example, their Admonitions and Exhortations which they have administred to them, together with this my last Will and Solemn Charge; All these will rise up against them as so many Testimonies for their Condemnation at the last day. But I have better hopes of them; And do hereby declare unto them, That if they shall seriously repent of their sins, Believe on the Lord Jesus, and by his grace walk in all the wayes of God, and as becometh the Gospel of Christ; as this will be to the Honour and glory of Him that made them, so it will redound to their own unspeakable comfort and benefit in this and in another World: and their *Father* that now speaketh unto them, with their dear *Mother*

Mother now with God, shall exceedingly rejoyce in the day of Christ, when we shall receive our Children unto those Everlasting Habitations; and shall see not our selves alone, but those also that have proceeded and come forth out of our own bowels, to have their part and portion in that Eternall Glory. In desire and hope that it may be so, I commend them all to the Lord of Heaven's Blessing: And let the Blessing of God in Jesus Christ, be poured out and remain upon them all for ever-more. *Amen.*

FINIS.

APPENDIX.

PEDIGREE OF THE MATHER-COTTON-LAKE-GOOKIN FAMILY.

ROGER COTTON, of Derby, Lincolnshire, Esq.

Katharine, dau. of Edm. Hoult, Esq. [see p. 51.] = Rev. RICHARD MATHER = Sarah Story *widow.

Rev. John Cotton, B. D. of Boston, 1633; b. 1585; d. Dec. 23, 1652.

Rev. Seaborn Cotton, b. on the Atlantic, 12 (6) 1633. gr. Harv. Col. 1651. d. Apr. 20, 1686. Minister of Hampton, New Hampshire. = Dorothy, dau. of Gov. S. Bradstreet, by his wife Ann the Poetess, d. of Gov. Thos. Dudley, sist. of Pres't J. Dudley.

Maria Cotton, 5th child b. "16 (12s) 1641." d. Apr. 4, 1714. = Rev. Increase Mather, D. D. Pres't Harv. Col. &c. &c. = [illegible] daughter of Thomas Lake of Boston, merch. m. Aug. 17, 1686.

Rev. Cotton Mather, D.D. &c. of Boston.

Rev. John Cotton, b. May 3, 1658. Har. Col. 1678; ord. at Hampton, Nov. 19, 1696; d. 27 Mar. 1710.

Rev. Nathan[illegible]kin, A.M., b. Apr. 15, 1667; gr. [illegible] Col. 1703; ord. at Hampton, Nov. [illegible]710, as Mr. Cotton's successor; d. [illegible]. 1734; son of Rev. Nath'l Gookin, [illegible]. of Cambridge, Fellow of Harv[illegible] grandson of Major Gen. Daniel G[illegible] gr. gr. son of Hon. Edward Tyng, and of Hon. Tho[illegible]ge, who m. Faith, dau. of Mr. Wm. Hutchinson and [illegible]. the celebrated Ann, dau. of Rev. Mr. Marvury of Lin[illegible]re, after of London. = { Dorothy, b. July 10, 1693; m. Dec. 21, 1710; died May 20, 1748, at Kingston, New Hampshire.

Rev. Nath'l Gookin, A. M. Har. Col. 1731; minister of N. Hampton, N.H. m. Love, d. of Col. Joshua Wingate; Nov. 17, 1743; d. Oct. 22, 1766.

* "My deare Mother, Mrs. Sarah Mather, formerly Mrs. Cotton, having lived about seventy-five Years, dyed in the Lord, May 27, 1676. Let me never forget her dying words."—*Rev. John Cotton's MS.*

† Hugh de Caley, Knight, County of Norfolk, d[illegible]6. He had by Agnes, his wife, daughter and heiress of Hamo de Hamstead, one son. Sir William Caley of Oxby, Kn[illegible] gr. father of William Caley of Normanton, Yorkshire, whose daughter and heiress, Jennett, was the wife of John Lake [illegible] of Normanton, whose descendant of the 9th generation— [see next p.]

Continued from p. 97.

Launcelot Lake of Normanton = Emma, dau. of Robert Northend of Halifax, Yorkshire.

John Lake of Erby, Lincoln = —— dau. of —— Osgarby.

Anne, dau. and heiress of Edward Wardell of Kerby, Lincolnshire. = Richard Lake of Erby = Anne Morelly of Claxby in Lincoln.

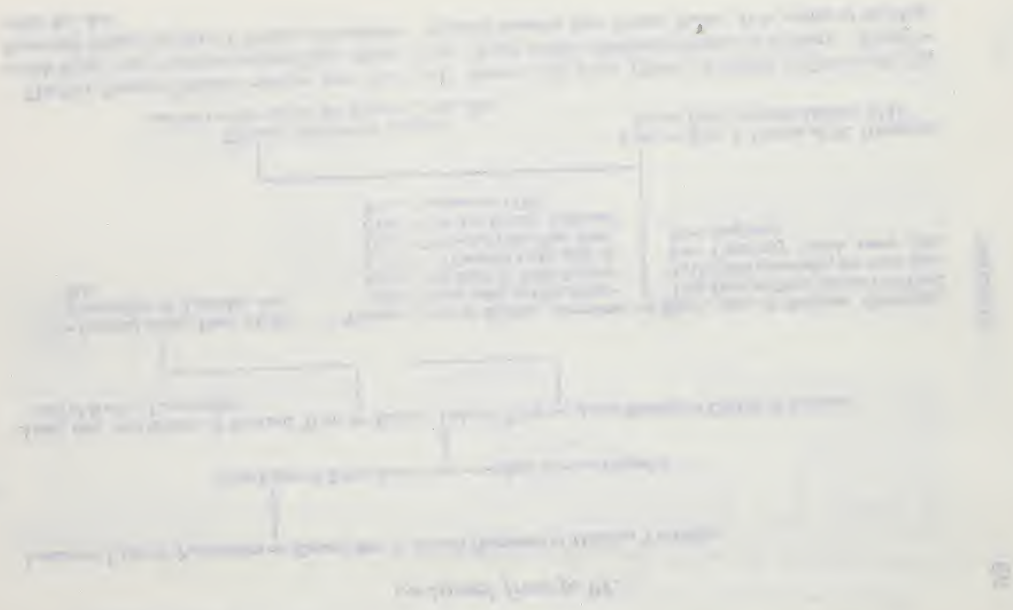
Sir Edward Lake, Bart. LL.D. Chancellor of Lincoln, &c. &c.

Thomas Lake of Boston, merchant: "Susie Lake add. to Chh. somewhere betw. Nov. 9, 1655 & June 3, 1657." "Thomas Lake add. to Chh. 1670."—*2d Chh. Rec. Bost.* Capt. of the Art. Comp. 1662 and 1674. Freeman in 1670. = Mary, dau. of Stephen Goodyear, Dep. Gov. of New Haven Col. from 1641–1650 generally, the most opulent Company which came into New England.

Thomas, barrister of London, and heir of his uncle, Sir Edward Lake, Bart.

Anne = Rev. J. Cotton of N. Hampton.
2d. = Rev. Increase Mather, D.D.

The Rev. Increase Mather's children were Maria = B. Greene; 2d, Capt. Fifield. Elizabeth = Greenough; 2d, Josiah Byles: they were the parents of Rev. Mather Byles. Sarah = Rev. Nehemiah Walter, of Roxbury. Abigail = Newcomb Blake; 2d, Rev. J. White, of Gloucester. Hannah, Jerusha, Rev. Cotton Mather, D.D., author of the Magnalia, &c. &c.



Dr. Increase Mather preached and published a sermon on the death of his wife Maria Cotton, from which the following extract is taken.

"And now, my Brethren; what I Preach to you, let me Practise my self. I would never Exhort you to any Duty, but what I would endeavour my self to Practise. You know that God has lately (even the last Lord's Day) taken from me one that has been the Dear Companion of my Pilgrimage on Earth for Two and Fifty Years; and she was a great Blessing to me, & to my Family, and to the Church of God. If I had not been at all Related to her, I ought to Honour her Memory; because she was the Daughter of the most Eminent Man of God that ever *New-England* saw; and much more on the account of those Gracious Qualifications with which she was Endowed: For she was Singularly Conscientious, Humble, Pious, Prayerful. It was her Custom to be with God Six Times every Day; and very often in a Years time, to spend whole Days alone with God, in Prayer with Fasting; where (as I find in her Private and Reserved Papers) she was wont to Pour out her Soul in Supplications to God, for his Church in general, for *New-England* in special, and for Me, and for her Children. These Prayers will certainly Live, tho' she is Dead. The Reason why I mention these things, is, not only to set before you an Example of Piety, but because the Scripture has said of the Virtuous Woman, *Her Children rise up and call her Blessed: her Husband also, and he Praiseth her. The Woman that Feareth the Lord, She shall be Praised.* It becomes me to Comply with the Will of God in a Sorrowful Bereavement; and to say, The Lord gave me a great Blessing, Blessed be the Name of the Lord; the Lord continued that Blessing to me for more than Fifty Years, Blessed be the Name of the Lord; and the Lord has now taken away that Blessing, yet I say, Blessed be the Name of the Lord. And as *David* said of his Dead Child, so say I concerning my Dear Dead Consort, I shall go to her; (I trust in Christ

that it will not be long first) but she shall not return to me. *Let the Will of the LORD be Done.*

Preached at *Boston*,
April 11, 1714."

Dr. Mather's second wife was the widow of the Rev. Mr. John Cotton, of Hampton, N. H., of whom a concise account is given by his cousin Dr. Cotton Mather, in a tract published in 1715, entitled, "*Just Commemorations.* The DEATH of GOOD MEN considered, and the CHARACTERS of some who have lately Died in the Service of the CHURCHES, Exhibited."

In the Dedication "to the Honourable Judge SEWALL," he says, "The *Persons* Commemorated in this Essay, were such as You Valued, and such as honoured You: Mutual and Many were Your Endearements. I send you the *Pictures* of my *Dead Friends*, drawn in *Miniature*."

"*America* never had a greater Master of the true, pure, *Ciceronian* Latin & Language, than the excellent URIAN OAKES; of which you are also a *Judge*. In the copious and florid Oration, with which he regaled the Auditory at our Commencement [1678], in Terms of so Vaticinating a Tendency, that it may be you will count them not unworthy to be recited, as an Introduction, to what we shall soon proceed with.

Of the First. *Primus, qui mox proditurus est, ut vobis Omnibus Suo cæterorumque nomine, Salutes quam Officiosissime impertiat*, Johannes Cottonus *est; Magni illius (ut ne quid de Reverendo Ejus Patre dicam,)* JOHANNIS COTTONI *Nepos non indignus. Memorabile Profecto Nomen, et Prædulce* JOHANNES COTTONUS, *quodque per Se Satis Superque erit, hunc Juvenem Nov. Anglis facere Commendatissimum. Faxit Deus ut premere possit ac implere, Avorum*

Suorum, tam Honoratissimi Bradstreetti *(quem præsentem intuemur) quam Clarrissimi* Cottoni , *Vestigia, eosque in ipso Virtutis et Honoris Cursu, non insequatur Solum, sed tandem etiam assequatur."* * * * *

Dr. Mather then proceeds :

"But how much more will the Duty of *Weeping over the Graves of the Dead*, be carried on with *Rose Water* in the Tears, and the *Lacrymatories* be Perfumed with it, if the deceased were such as had Marks of Sanctification upon them in their most *Early Ministry* and lived *Virtuously all their Dayes!*

I find myself under Particular and Indispensable Obligations, this Day to Commemorate a Couple of my dear *Fellow Servants*, unto whom the Sovereign Pleasure of God, has granted me to be a *Survivour ;* and therein given me an Opportunity to do them the justice of some Commemoration.

Seven-and-Thirty Winters have rolled away, since our *First Academical Degree*, was given to Three of us whom our most Glorious Lord has Employ'd since to Serve Him in the Ministry of His Glorious Gospel. * * * I am not unwilling to Express the *Fraternal Regards*, that such *Class-Mates* may owe unto One another, in the Uncommon Way of the most Public TESTIMONY.

The Former of these Two * was Mr. *John Cotton*, who, after he had been several Years a Fellow of our *Harvard*-College, Succeeded his Father in the Pastoral Charge of the Church at *Hampton*, and Expired, on 27 d. I. m., 1710, in a very Sudden and Surprizing manner, of what was

* Rev. Grindall Rawson was the second.

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[illegible]

[illegible]

thought an Apoplexy. One who was a very great *Student*, and no little *Scholar;* and of Capacities that gave a Lustre. One whose *Consecration* was *the Filling of his Hand*, and whose Composures all *Smelt of the Lamp*, and who was most remarkably and exemplarily fearful to offer unto God, or His People, that which had *Cost him nothing*. One of a very *Catholick Spirit*, and for being *One with every one that is One with Christ;* altho' certain Peculiar Temptations compelled him to be often as a Disputant, *Malleus Tremulorum*. One who had very much of the *Gentleman* in him; which was more peculiarly Expressed in Generous *Hospitalities*. But, the Top of all, (For, *Grande est Christianum esse, non, videri,*) A Conscientious *Christian;* I add, a Laborious *Minister*, Greatly & Justly *Beloved* of his People."

After her second husband's death, Mrs. Mather resided in Brookline, probably with her son, Dea. Thomas Cotton, who inherited a large landed estate there, from Rev. Mr. Cotton, of Boston. He removed to Pomfret, Connecticut.

In her elevated and Christian character she honored her birth and associations. The portion of her library, preserved by one of her descendants, furnishes significant evidence of her intellectual taste and attainments.

"Madam Anne Mather, Relict of ye Rev^d^. D^r^. Increase Mather, formerly wife of Rev^d^. Mr. John Cotton, died at Brookline, March 29, 1737, æ. s. 74."—*Rev. N. Gookin's MS.—Grave Stone at Brookline.*

Thomas Lake, her father, was a gentleman of education, wealth and distinction. He was born in 1615, the son of Richard Lake of Erby, in Lincolnshire, came early to New England (probably in connection with his father-in-law, Gov-

ernor Goodyear* of the New Haven Colony), engaged in commercial pursuits, and soon purchased extensive tracts of land in Maine and New Hampshire. He was a principal proprietor of the "Kennebec Purchase," since a prolific source of litigation, and the subject of a valuable chapter in the history of Maine. The inscription on his grave-stone on Copp's Hill, Boston, records that he was an "eminently faithful servant of God, and one of a public spirit, and was perfidiously slain by the Indians at Kennebeck, 16 Aug. 1676, aged 61 years." His will, made in 1663, directs that his body "shall be buried in the North burying-ground, without any solemnity of souldiers, mourning ribbon, wines and cakes." Cotton Mather in his Magnalia writes, "If I should particularly relate how barbarously they murdered my dear good friend Captain Thomas Lake, I should but unto myself, *Infandum renovare dolorem.*" His estate amounted to £2445 2*s.* 5*d.*; consisting of house, land, three warehouses, wharf, dock, &c., exclusive of the "Lands at Kennebeck, in the eastern parts, not valued."

Most of his children died in infancy. Stephen was of Gray's Inn, Gent., and died in the West Indies without issue. Only Anne and her brother Thomas, it is believed, left descendants. Thomas, born at Boston, 9 Feb. 1656, was educated in England, became an Utter Barrister of the Hon. Society of the Middle Temple, died 22d May, 1711, aged 55

* Perhaps he was a brother of Mr. Moses Goodyear, merchant, of Plymouth, England, who, with his partner, Robert Trelawney, a member of Parliament for Plymouth, held a patent, from the Plymouth Council, of territory in Maine, of which their agent, Mr John Winter, took possession July 21, 1632. Gov. Goodyear's second wife was the widow of Mr. Lambert, of the New Haven Colony. For a notice of Goodyear and Trelawney, see *Polwhele's Devonshire*, vol. iii., 453–4. *Folsom's "Saco and Biddeford,"* 29, 33, 40, 41, 79, 80, 150. *Williamson's Maine*, vol. i., 266, 299, 285, 300. *Sullivan's "District of Maine*, 193."

years, and lies buried in the Temple Church, where is a monument near the north corner of the middle east window. He was the executor of the will of his father's brother, Sir Edward Lake, Bart., LL.D., Chancellor of the Diocese of Lincoln, Advocate General for the Kingdom of Ireland, &c. Sir Edward particularly distinguished himself at the battle of Edge Hill, Oct. 23, 1642. In his will, made 1665, he says, "Having, by the mercy and blessings of my Creator, been hitherto preserved in the late troublesome, dangerous and rebellious times, wherein God covered my head in the day of battle, and now living to see the royall blood of o^r^ Late dread Sovereigne, that blessed King and Martir, King Charles the first, my most Royal Master, not spilt like water, but justice in some good measure done upon his murtherers; to see peace and trueth flourishing againe, both in Church and State; To see God's Public service celebrated again in the great congregation and in the beauty of holiness, Disorder and Confusion taken away, Order and Unity resettled and strengthened, that we may leade peaceable and quiet lives in all Godliness & honesty, ffearing God and the King, and not meddling with those that are given to change, and as the great mercy, to protect, next under God, all the rest, to see my Dread Sovereign King Charles the 2d restored to his native Crowne and rights, The knowne Lawes of the Land, the Birthrights of the subject vindicated and set in their due force again, in that every man may quietly and peaceably enjoy his vine and figgtree and all the fruits of trueth, and righteousness." He gives "to the Church or Chappell of Normanton, near Pontefract in Yorkshire, where my paternal Ancestors have lived for many ages, five pounds for a clock to be set upp and kept in order." The will abounds in historical allusions. He

disposes of the "great faire chess board with the case, with my crest on it, and all my horse armes and other armes, and my best sword and seal at armes;" then with beautiful and affectionate loyalty, "the picture of the late blessed King and Martir, my most Deare Master, King Charles the first, as it is in a frame in the shape of a Martir, in a white robe with a Palme in his right hand, and a Crowne of Starres upon his head, with an inscription in a table hanging under it, as also the picture of my most noble Lord Thomas, late Earle of Strafford, Lieutenant of Ireland. Item, my patent of Baronett and Mr. Dugdale Norroy, King at armes his Testimoniall under his hand and the seale of his office of Herauld, of the Coate of Armes and Crest of augmentation given me by the said King Charles the first, to be borne for Ever before my owne Coate of Armes, and the warrant or graunt under the said King's hand for the said Coate and Crest: all which are kept in two boxes fitted for them, and all my Bookes also, my picture in Armour and my said wive's, all of which I give to my Executor [brother Thomas of Boston, in N. E.] requiring him "upon all the Dear and brotherly love betwixt him and me, to keep the said Two pictures of King Charles the first and the said Earl of Strafford, safe and entire, as precious memorialls, and to give the same charge to his heirs to keep them for ever, and if they come to be defaced or hurt, to be amended and new painted if need be, so also my wive's picture and mine." To his Executor he gives "all my plate, especially such as have my armes engraven upon it, as all or most of it hath," and mentions his estate real and personall in Ireland and in England. His most "dear and loving brother Thomas Lake" "is required and charged" "upon the fraternal and true love

that is between us, and his love of the remembrance of me," that "as farr as it is possible" his heirs male forever shall use for their christian names Biby, Seaman, "or Caley, in remembrance of Sir Hugh Caley, Knight, whose Coheir my Ancestor, in the time of King Edward the Third married." Sir Edward died July 18, 1674, and lies buried in the cathedral of Lincoln. Sir Biby Lake, Bart., son of Thomas of London, Barrister, and grandson of Thomas of Boston, merchant, inherited the title and estates. He revived and prosecuted the claim at the Kennebec. His grandmother, Mrs. Lake, by her will, proved in Suffolk County, September 15, 1705, gave the most of her estate to her daughter, Mrs. Cotton, and legacies to her "cousins" John Watts,* Richard Watts and Mary Treworthy. The English branch of the family is represented by the Hon. Sir James Lake, Bart., who married the daughter of Admiral Sir Richard King, Bart.

Dom Sacer
Richardus Hic Dormit Matherus
(Sed nec Totus nec Mora Diuturna)
Lætatus Genuisse Pares
Incertum est utrum Doctior an Melior
Animum & Gloria non Queunt Humari

Diuinely Rich & Learned Richard Mather
Sons like Him Prophets Great Reioicd this Father
Short Time His Sleeping Dust heres couerd down
Not His Ascended Spirit or Rinown.

U. D. M. In Au^{s}. In Dore: N A 34 An
Obt. Apr. 22 1669 Aet suae 73

Dorchester Burying Ground.

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* *Williamson*, vol. i., 88, vol. ii., 403, 663–9.

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NO. 1 of the COLLECTIONS OF THE DORCHESTER ANTIQUARIAN AND HISTORICAL SOCIETY—MEMOIRS OF ROGER CLAP—was published in 1844. The Memoirs, written by Roger Clap himself, together with an Introduction by the Rev. Mr. Prince, and some account of Capt. Clap's family by Mr. Blake, author of the Annals of Dorchester, were reprinted from the first edition, issued in 1731. Some further account of his descendants by the Publishing Committee of the Society is also prefixed to the work, and there is added a copy of the inscription on his grave-stone as now seen in the Chapel Burying Ground in Boston.

NO. 2, BLAKE'S ANNALS OF THE TOWN OF DORCHESTER, was published in 1846, being the first printed edition. Prefixed to it is a lithographic plate containing the autographs of the male inhabitants of the town in the year 1641. An Appendix is added, containing interesting historical items connected with the settlement of the town.

For sale by the Publisher, over 184 Washington street, Boston. Price 25 cents each.

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